

Searching the Records

JOHN MORAN

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SEARCHING THE RECORDS



BEGINS WITH THE GENERAL ASSEMBLY OF
1828-9, AT VANDALIA, ILLINOIS ❧❧❧ THAT
YEAR MACOUPIN COUNTY GOT GOVERN-
MENT LIFE ❧❧❧❧❧ FROM THIS TIME TO
THE END OF THE YEAR 1869 THE RECORDS
HAVE BEEN SEARCHED FOR THE TRUTH
OF THIS BOOK ❧❧ THIS COVERS THE CON-
STRUCTION OF THE THREE COURT HOUSES



WHILE THESE RECORDS ARE LOCAL TO THIS
COUNTY THE QUESTIONS DISCUSSED ARE
FOREVER UNIVERSAL:

THAT IS—MORTGAGOR AND MORTGAGEE ❧ THE
TAX QUESTION—CITY, COUNTY, STATE AND
FEDERAL TAXATION ❧ BONDHOLDER
AND TAXPAYER



THE MONEY QUESTION IS GRASPED FROM
A CONSTITUTIONAL STANDPOINT ❧❧ THE
TOPICS, CONFUSION, EDUCATION, SUCCESS
AND THE CHURCHES ARE ALSO HERE
DISCUSSED ❧❧ ❧❧❧ ❧❧❧ ❧❧❧ ❧❧❧

BY

JOHN MORAN, CARLINVILLE, ILLINOIS



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PREFACE

TO THE READER:

This book is named naturally, "Searching the Records," because they were searched to obtain facts and figures which cannot lie. The spirit of this book ought to live forever more, not only in Macoupin county, but in all the counties of the state—nay, it ought to live among men wherever they pay taxes, wherever they are not slaves. A man must eat to live, and the things he eats are certainly taxed more or less. So, if a man has nothing but the clothes on his back, he pays taxes. If the streets are paved, the land owner then bears the tax, but when he rents the land or houses there, he adds the tax expense, and makes the renter pay it. This tax question will never down. The many will submit to be wronged. Even myself submitted for years to illegal and oppressive taxation. At one time I paid about \$300 to the city authorities, for which I got not one dollar advantage. This was paid when such taxes run higher and higher, year after year, till they were about eight times higher, on the same property, than formerly. You rent a house at \$400 a year. The tax on this is about \$100 yearly. In other words, one pays one-fourth his income in taxes. At the same time, he must keep up repairs, and suffer, perhaps, in collecting his rent. To me the tax work is all oppressive, and morally lawless. I am the

first to attack its bulwarks in book form, and to demonstrate its iniquity, and to point out the remedy. I am the first to point out the proper method to fight bond-taxes for public buildings, by a bill in chancery to set aside the cloud on the title to land, when these bondholders become too grasping and lawless.

If this method had been known in Macoupin county years ago, they could have saved themselves from tons of taxation, and compelled the court house bondholders to take the building for their pay. Were this method pursued foreign lenders of money, at ten per cent. semi-annually, when they pay no taxes, as was the case on the new court house, would beware, before they parted with their money. This method of mine would save millions to the people who are illegally taxed in this country or any other, where equity jurisprudence is administered.

The world of wrong is not yet dead. Public buildings and court houses will yet be built on borrowed capital, under illegal action of the authorities. When and where this is done, this book points out the remedy, by which the people so taxed can escape paying them. The book points out safety to the lender, who must first know the legal powers of the officers who contract with them for money to erect public buildings. Let justice be done on both sides. Yes, "Let justice be done, though the heavens should fall."

JOHN MORAN.

Carlinville, Ill., December, 1897.

CONTENTS.

- 1st Chapter—Confusion.
- 2d Chapter—The Tax Question.
- 3d Chapter—City Taxation.
- 4th Chapter—Mortgagor and Mortgagee.
- 5th Chapter—Federal Taxation.
- 6th Chapter—The Three Court Houses.
- 7th Chapter—Education.
- 8th Chapter—The Churches.
- 9th Chapter—Success.
- 10th Chapter—Money.
- 11th Chapter—The New Court House.

SEARCHING THE RECORDS

CHAPTER I

CONFUSION.

“Produce your cause, saith the Lord, bring forth your strong reasons, saith the king of Jacob.” It is my purpose to reduce some thoughts to writing; some facts which I know to be true; some wrongs which ought to be righted; some things which only a few may know; some things which have not yet been written about in this country. All know that since the war commenced, morals, conscience, honesty, affection and rectitude of one man for another are things of the past—not things of the present times. Before the war, these things were prevalent in the United States. After the war, these things prove scarce. Before the war, the stranger could go among the farmers all over the states, if on business. It cost him nothing. They took him in gladly, as Abraham did in his days. He was not called a “tramp” then, as he is looked upon now. Then the laborer was paid thirty dollars a month and board, breaking prairie with oxen—when he could buy the best land in the world for one dollar and a quarter an acre. He cannot do that now. Man’s affection for, and duty to his fellow is “played out.” “The pound of flesh” is the thing universally wanted. For eighteen hundred years it has been preached, “Love your neighbor as yourself.” “Do

unto others as you would be done by." How many are they who, before God, have acted accordingly? They who are nearest to the fulfillment of these commands are the more worsted by the iniquities. It is notorious that "The tabernacles of robbers prosper—and they that provoke God are secure, into whose hand God bringeth abundantly." Yet all history shows that they who work evil on this earth, who circumvent their fellow in business for pelf, sooner or later come to grief. "The wages of sin is death." We know the story of the old kings in this respect—Herod, Achab, Nero, as well as hundreds of others. All these characters were cruel and selfish. They brooked no antagonism. Their work was law. They who offended them lost their heads. Paul, Peter, Andrew, and other thousands—great, grand, true, moral heroes of God's work—must die to appease the wrath of rulers so wicked. Truth and justice have had a hard road to travel through these long centuries. Indeed, the way has been up hill and craggy since the dawn of creation. There never was a great soul in this world who stood forth among men for justice and truth, but what was pelted with filth by those he befriended, and mocked at by those who took in sheckels at his expense. He who said, "I know my Redeemer liveth," also said, "The just, upright man is laughed to scorn." Again, he said, "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." The prophet said: "That the seed of evil doers should never be renowned." Since the war, it would seem that things have become mixed. It would seem as though

things have been reversed. Sabbath-breaking by railroad, labor and corporations, State laws and Federal have been made for the interest of the few against the many. The lands of the people have been legislated away from the people into the possession of the few. Pre-emptions are things of the past. "Eastward" must men now make their way, instead of "Westward." The old man, the log house, the rural, industrious family, are superceded by the mortgaged home of young maidens and striplings too proud to work as their fathers did, but who must make a living by their wits and turn up in divorces and insurance suicide or broken banks or other evil methods to sail over the ocean of life under false colors. The fathers knew but little of these methods of finance. Jackson, who spent eight years at the White House as President, had no idea of a "free pass." No idea of securing himself a pension. No idea of traveling like a king—not paying his way as he went. No idea of going as a dead weight, but rode home in his carriage over bad roads to the hermitage in Tennessee with ninety dollars in his pocket. After eight years of honest service for the country, he was necessitated to borrow money from a friend to pay his colored servants with. I said he had ninety dollars. Yes, as he left the White House this was his great pile, all in silver dollars—but on the way these dollars flew into the hands of young Jacksons who made their names known to the hero of New Orleans. Here was he in need of money, who downed nullification as well as the bank that had loaned millions to congressmen in order to have them vote the bank's perpetuity. To compare a man like

that with presidents of some years past would be to compare Washington with Cleveland, or Jefferson with Hays. For my part, I cannot help but believe that the days of moral worth are things of the past, except in rare cases. That "avarice run mad," in men in high places, is fast tending to the destruction of American institutions. "The wicked walk on every side, when the vilest men are exalted." When the prophet said: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage—and the transgression thereof shall be heavy upon it, and it shall fall and not rise again." All know that the vilest men are exalted. The vilest men put in office, by the vilest tricks and methods, and the better men driven to the wall. Honest, capable men put down, because they are poor and do not respond to the payment of iniquity to the iniquitous, but how few there are who know how it is done. The man who resorts to this method in politics is always well dressed, Holmes-like, cool, cold-hearted, pretends to be every man's friend, and the oracle of his party. He prides himself in never being a candidate for office, and yet he is the candidate-maker. No one can succeed in the primary without his license, and the price of that I leave for those who have paid it. This is "blood money." The party is not responsible for this. They know nothing of this vile wretch's doings. If one becomes a candidate for office without his license, this wretch looks round for some one likely to take votes from him, starts the dogs in his trail—invents some lie and slander on him, and when the vote is counted the candidate of this traitor is exalted—the other beaten.

Suppose A becomes a candidate for office. He is competent, honest—nothing can be said in truth to his disadvantage. This man is too honest and able to be seduced, or bought. The oracle, the Judas of the party, the captain-general knows it. He knows he cannot seduce him to do his dirty work, or agree to pay him “blood money,” to warrant his nomination. So he brings out a candidate against him. After a while it is seen the captain-general’s candidate cannot “get there.” Instantly, this captain goes to “C,” tells him he must run for mayor. They all talk of him. They all want him. He can be nominated. C has some axes to grind. So this speech does the work. C is announced for mayor. Here C takes the votes from A which gives B, the captain’s candidate, the nomination. No matter what tricks, what lies, what deception, what stabbing in the back, in the bush, the captain does to his friends—all must support the nominee, or be “bolters.” The many do not know the ways of this captain general. He is working to the interest of his pocket. The many are not suspicious. The thief does the work when the property owner is asleep. It now might be as well said that where there is this third candidate for nomination, there is always a “nigger in the wood pile.” All may not know the origin of this phrase—“nigger in the wood pile.” Two men were having their horses on the race track. The two racers were on their way to the end of the race, when the near horse shied, and lost the race. Here, there was a wood pile, in which a nigger had hid himself. As the horses were near this spot, the nigger run his head out to scare the near horse, which of course lost the

race, while its owner was not aware of the "nigger being hid in that wood pile." So, you see the trick. The trick of the captain-general is just as mean and fatal. The better horse was beaten by the "nigger in the wood pile." The better man is always beaten by the captain-general's trick. This is the reason why we have so many incompetent public servants. They become stolid and corrupt, and were never fit for public trust. The good may weep at the sight of such workings everywhere. When such as these are voted for and elected, no wonder we see "robbing taxation."

He who steals a loaf of bread, like the galley slave, is punished. He or they in office doing the "big steal" are all "honorable men." To think they would do wrong, would itself be considered criminal. For my part I do not agree to robbing taxation, and so I call it—and so thinking I am justified in resisting the taxation for that purpose. I find that mankind are utter cowards on the question of taxes. They think if the tax is not paid, their land must be sold, and that such illegal tax must be "paid some time." They never think that here is a law suit. If I, in resisting the tax, am beaten, then I must pay the tax and costs, but if I beat the case, then the case is won by me, and so where there was thought to be a debt, judgment, or tax incumbrance, it is all wiped out, and there is no incumbrance on the title. The thing is clear, and yet the people think their only salvation is to pay all assessments, no matter how illegal or corrupt these burdens may be.

The galley slave is put in prison for a life time, but so many looking wise, and friendly, do the evil, dirty work se-

cretly, to fill their pockets, to deplete the cheated. They imagine they can never be discovered. "Murder will out." The great governor of the Universe sees the cheat. He permits things to be done, but he sees the doers of evil, who cannot escape punishment for all time. "There is no peace to the wicked." Sooner or later they must suffer for their vile transgressions. "The way of the transgressor is hard." The history of all time shows that even when the evil doer escapes suffering, if there is such a case, the punishment or suffering is visited on his descendants. "The sin of the parent is visited on the child." One can see this in the make-up of children. The parent is cross-eyed—so is the child. The parent is weak-minded—so is the child. The parent is red-haired—so is the child. The parent is squint-eyed, sore eyed, or half blind—so is the child. "Like produces like." The consumptive in mind or body transmits the disease to his offspring. Cabbage seed does not produce grass, nor grass seed cabbage. It will not produce turnips, onions, nor potatoes. An early rose does not produce a peach blow. So of all things. It is the law of life, of reproduction. The man who lives by tricks played on his fellows, while pretending friendship to ment, or his belongings, by the unalterable laws established the other, this man, sooner or later, must suffer the punishment, or his belongings, by the unalterable laws established for the good of all.

I could fill a book with examples of this kind, which my eyes have seen. Wickedness is not happiness. It is never in the hearts of great men. See the moral greatness of Ben

Franklin, Edmund Burke, St. Paul and Moses. The world is bettered by their having lived in it. What is wealth compared to the greatness of such wonderful men of genius. The horizon of their mental vision encircled all mankind and all nations. The horizon of some men in office, now-a-days, is that of a "free pass," and the drawing of a salary. Is not this practice universal?

I thought I was through with the captain-general. I believe it will pay and interest the reader to speak a few more minutes on his actions, for they certainly were new to me, and will be to you. His work is done. You can see it on the surface of politics, crooked, ugly, mean, the effects are seen, like that of a mole, but when you hunt for the doer of the crooked work, he is not so easily captured. His works is Holmes-like—he pockets the money—cremates the witness. For more than ten days before the last democratic primary in this city, his candidates and lieutenants were distributing kegs of beer, cigars, money, to seduce those whose morals lie for all time in that direction, whose stomachs predominate over the morals. The winning part was Holmes-like, effectual, but dirty. The thing disgraces a man's offspring. It would, in the course of time, destroy our American institutions. No true American, no true Christian, no true gentleman or student of human government, could ever resort to the tricks, foul schemes, here truly narrated. Nothing but a burrowing, creeping rat could plan the dirty work. The thing is evil, unhealthy and cancerous. The beer went north, east, west and south of the city in the city limits. Many were

drunk the big part of that time with the beer and whiskey. I found where the stuff was drank by voters—paid for by candidates, many of them in combination to seduce voters to them, to the injury of others, and all against the statute. I found where this was done, even on the Sabbath day. These men think they have a right to do these things, both voters and candidates. That it was no ones business; when, in truth and in law, it is everybody's business. It is even the people's business, for they ought to be indicted and punished. I found where, on West Main street, at another spot, on the primary election day, where the kegs of beer were put in the night before, and where these lovers of beer were to meet and have their rations, and have their tickets fixed—all to vote in unison and for each of these candidates. I saw men of seventy years voting drunk, from that spot, from that dirty work. I however, learned this by accident, but it was too late in the day to stop it—too late to lock the door when the thief had done his work.

I said some of these law-breakers think they have a right to do these things. Pretty fellows, these, to make oath they will discharge their duties according to law. What is the law? The statute on primaries says: "By offering a reward, or bribe, or by treating or giving to him any spiritous, malt or other liquors, either directly or indirectly, influences or attempt to influence any vote, in giving or withholding his vote at such election, shall be deemed guilty of a misdemeanor and on conviction thereof shall be punished by a fine of not exceeding \$500, or imprisonment in the county jail not less than two

nor more than six months, or both, such fine and imprisonment, in the discretion of the court."

Here is another section in regard to such offense on Sunday: "Whoever keeps open any tippling house or place where liquor is sold, or given away, upon the first day of the week, commonly called Sunday, shall be fined not exceeding \$200."

This statute is violated in our city. Shall the breakers of this law feel "smart" in holding office, instead of being disgraced and punished? Shall Sabbath breakers also in treating and giving liquors on that day to influence votes, escape? If they escape, then good men will not only refuse to run for office, among such people, but will even refuse to vote at election times. Edmund Burke, in speaking of the crimes of India on the people by Warren Hastings, said: "I do then declare my conviction, and wish it may stand recorded to posterity, that there never was a bad man that had ability for good service. It is not in the nature of such men. Their minds are so distorted to selfish purposes, to knavish, artificial and crafty means of accomplishing those selfish ends that, if put to any good service, they are poor, dull, helpless. Their natural faculties never have that direction. They are paralytic on that side. The muscles, if I may use the expression, that ought to move it are all dead. They know nothing but how to pursue selfish ends by wicked and indirect means. No man ever knowingly employed a bad man on account of his abilities, but for evil ends."

One might ask what has become of public morals and of public laws for the government of the country? When it is

known on all sides that the rich and unscrupulous only can be elected to office? Of course there are noble exceptions. As things now run and work, it is not safe, nor prudent, for any aspiring party man to office, to see wrong in his party, nor to open his mouth concerning any defect, any corrupt act, any meanness or treachery in the ranks. He must only see these things in the other party, and open his mouth to criticize them to his fill, and in this, he is considered a safe leader—or worthy for office. Universal custom, like this, is worse than leprosy to the young generation. Not one man in a million will dare to stem the breakers, kept up for those who ask office at their hands. Honesty, ability, faithfulness is not what they are after. Success is their prayer. The offices and salaries, and pickings are the things they are after. You will see their indelicacy, unfaithfulness, impudence which is always the brat of ignorance, stolidness and incapacity to see their duty to those that are entitled to it under the laws of our country.

The facts in regard to the captain-general, I would omit from my book did I think the trick was confined to the city of Carlinville and Macoupin county. It is so mean and dirty I would leave the work for him and his posterity to reap the things which were so iniquitously sown. But my opinion is, there must be a "ring" of such men, banded together for pelf from city to city and county to county, and perhaps from State to State in this country to squeeze money from candidates for office. So it is notorious that men cannot win without money. It is said that in Great Britain the rich lords can vote

in any and all townships in which they own property, as bullocks and asses, the more of this stock, the more votes they can deposit. So, you see over there, asses and bullocks do the work. Over here, asses and bullocks cannot count in the election, yet beer and whiskey and such "arguments" effect the same result. The difference is "tweedle dum and tweedle dee." So you see the wrong and injustice here is by the captain's tricks. Over there the wrong and injustice is by the law. No doubt the Carlinville wrongs are universal. They ought to be universally known. This is why I publish the trick, so that its votaries may be known, and may yet come to grief. "Their sin will find them out." When found out, when the captain and his gang are known as such, then there will be an end of the "blood money." Any candidate having the scent or "ear-marks" of the captain-general's coaching is forever swamped in that community. It strikes me that these are they: "That hatch cock-a-trice's eggs, and weave the spider's web, he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."

THE INJUSTICE OF OUR SYSTEM OF TAXATION IN THIS STATE, AND REMEDY.

EDITORS ENQUIRER: Every citizen in this state who pays taxes, is more or less interested in this question—and it may be that every tax payer clamors, not a little, about the payment of taxes. For years this injustice has gone on, and this clamoring would seem as certain as death itself; and yet, so far as I know, no attempt has been made through the press of

this State or its legislature to remedy the evil. Hence, I write now, hoping to draw the attention of these two powers to the question, and that certain parts of our revenue act may be repealed, and certain amendments made by the present legislature to remedy the wrong and that justice may be done to the mortgagors and mortgagees of realty.

Suppose I buy of A a farm here, valued at \$10,000, I pay A \$1,000, leaving me in his debt \$9,000, for which I execute to him my notes with interest, payable yearly or otherwise, he retaining in his deed to me a vendor's lien for the debt and interest. I now enter the farm. I go to work to improve it. The assessor comes on and enters my name on his book and this farm not only in accordance with my actual interest in the farm, \$1,000—but for its whole valuation, \$10,000, on which I am compelled to pay taxes. Then it is supposed that A, who has my notes, is also assessed for them, which to a plain man would look like double taxation for this farm. One can not see the justice of repeating assessments of taxes on this farm because it was sold to me, but our supreme court says it is the law—while the supreme court of other states decide the reverse. So the law is that this farm which was taxed once before I bought it, now is doubly taxed. Why am I taxed with more than my real ownership in this farm; that is \$1,000, because the farm can not fly to an adjoining state, or emigrate to Berlin, Paris or London, or secrete itself in a banking house from the process of law, as can A, who can sell my notes, or ship them to another State, or wholly reside anywhere outside our State limits—and thus wholly elude the

assessment or payment of any taxes on these notes. Now it is notorious everywhere that such securities are like the air—existing, all around the townships of the State, or like milk sickness, when you appear to be in its presence—“it is not there; it is over the way at the other place.” For my part I am not here charging blame to the holder of such securities, for why shall a resident lender of money pay taxes on these securities, when he sees before his eyes his brother having a bushel measure of such, residing in France and not paying to our collector one nickle on them. I blame the law that is so loose which produces the trouble, which forever levies these fines on the resident farmer, who with his family early and late work and struggle to get means to meet these demands, stinting themselves in many things in order to pay taxes on what they never owned.

Any tax payer in city or country having ever borrowed money on his realty can easily see the injustice of the present taxation.

Now for the remedy. Let the assessor be empowered by law when he comes to assess my farm instead of assessing me for the value of the whole farm, assess me for my interest in it, that is now \$1,000, and assess A with \$9,000. In other words, I am assessed with the undivided one-tenth of the farm, and A with the nine-tenths of it, and let these assessments be special liens on the farm for the taxes. Then when the collector comes on to collect the taxes, I pay what is assessed against me, and if A should fail to pay his share—let the part assessed to him be sold in accordance with the pres-

ent law, and when I or other persons can buy the same. If an outsider buys, let it be fixed so that the proper notices are given to A and myself, when I can redeem by proper payments—say a few months after A's time for redemption. However this point can be easily fixed to prove fair to the parties interested.

If any tax payer who may read this paper has any good objection to the views here expressed, let us hear from him in the *Enquirer* under his own name. Truly,

JOHN MORAN.

March 2, 1889.

CHAPTER II

THE TAX QUESTION.

The reader of this book will see, from my views on this question, as early as the year 1889, when the foregoing article was copyrighted by me, that I was even then alive to the iniquity of our methods of taxation in this State. Since that time, nine years have gone by, yet nothing has been done to remedy those wrongs; rather, are the evils of legislation aggravated in this respect. Take the case of "The Building and Loan Associations." For years past they have been doing business in this State, till their riches go up to the millions. They are said to reach eighty million dollars, yet not one cent tax have they paid on these millions, as individual persons are compelled to pay. They got an act passed exempting such property, such shares of stock, exempt from taxation, which

was simply fraud, and void at that, for it was unconstitutional. The constitution says: "The General Assembly shall provide such revenue as may be needful by levying a tax, by valuation, so that every person and corporation shall pay a tax in proportion to the value of his, her, or its property." One would think this was clear, and easily understood. One would think no man, company, or corporation, like this, could be exempted from taxation. They had the legislature to enact that their property in the concern should be exempted from taxation and, so all who had money to loan, rushed to this concern with it, getting from time to time large dividends, without paying a cent tax under this scheming. The lawyers, the bankers, the money lenders, the abstract of title men rushed into the concern with their money, their influence, their labor and "booming," and if a plain, honest man wanted to borrow some money anywhere in the counties of the State, he could not get it, as of old, from his neighbor. He must go to the building association and submit to their terms. As there are sundry persons who have suffered from these terms, I leave the narrative for them. I never borrowed from the concern. So I owe it nothing. I have no ill will against the individuals working the machine. Of course no one can know them except in his own locality. I simply hate it as a corporate body without a soul, to monopolize business, and pay no taxes. Laws granting special privileges to such classes, whereby they work with eighty millions of money, it is very clear outsiders pay it all.

A few years since there were two assessors at Joliet, who,

God bless them, took upon themselves the duty and courage to assess some building associations there, who immediately became indignantly aroused—demanding of the assessors, “Why they dare to become law breakers,” and to disturb their quiet, and their business, which had so long never paid on that business one cent tax. Custom becomes a law, sometimes. The lords of these associations thought their right to evade or avoid taxation was forever secured. The assessors thought otherwise. What then? These assessments were in due time returned to the county clerk. These associations were considered tax delinquents, like other plain people. But they go before the county court there to fight the cases, and resist judgments. In the county court the act of the assessors was sustained, judgment against these associations was given for the taxes assessed. Then they fly to the Supreme Court by appeal. They make a terrible uproar all over the state. They make the press lively with their grievances. They send round circulars for help in money to get great lawyers to down the Supreme Court and the constitution. They at length discovered they could not do either—nor intimidate or buy that court, and so the decision of the county court was affirmed. The court announced that they must pay taxes as other persons. The concern could not do business with millions of money without paying its fair share of taxes. What then; do these building associations pay taxes. No; not one cent. How do they beat the Supreme Court? If the reader will look into the laws of 1895 in this state, he will find an act there for these associations—purporting to amend

a law of March 30, 1872, where it says: "The shares of stock are to be taxed," instead of taxing these associations by the names they sue under, and are being sued. In other words, their proper corporate names. How will the assessor find the shares, or share holders? They can instantly sell out or secrete such shares. Run them off to the next city or state, and thus forever defy the tax collector in payment of one cent tax on such shares, and yet these associations call themselves "all honorable men." Men banded together by these methods, claiming exemptions from taxation, and at the same time courting others' money in the concern, to relieve them also of tax paying, is the meanest trick, besides the whole manipulation being under a void law. They want a man to rise from the dead, and save them from paying taxes. They amend a void law. It looks as though the legislature has no more responsibility.

These men cannot serve these scalping corporations, and serve the people at the same time. These interests are seen to be in conflict and antagonistic to each other.

They do not pay their share of the burdens of taxation, and so it has come to pass that he who pays taxes, pays eight times more than he ought to pay of right, or eight times the sum he formerly paid years ago on the same property, and that where it has not increased in market value. All say every one ought to pay his share of the taxes according to his property. But the law is so made that under its workings, there is a penalty put on truth, and a reward for lies. The law says tax the mortgagor and mortgagee— or lender and

borrower of money. The mortgagor is in possession of the farm. The assessor puts him on his book with all he possesses—gives him no credit for what he owes on the farm. The law says the assessor must see the mortgagee, who says his mortgage note is sold, when it may be in bank, or in his pocket. By this lie, he is rewarded by not being assessed. If he tells the truth, says he has the note in possession, then the penalty is put on him for truth, by assessing him to the amount of the mortgage. Here he is assessed for the very thing the mortgagor is already assessed.

In this county, before it acted under township organization, these mortgages were never taxed. The common people thought as the land mortgaged was taxed once, that was enough. No one thought that one debt should be paid twice. Under township organization, the supervisors superseded the old methods of seeking for property to assess, or rather they discovered a "mare's nest." They procure a number of clerks to copy all mortgages of record, and then, hunted up, those who held them and taxed them anyhow. The time they were not smart enough for the supervisors. They thought the record of the mortgage was taxable, so that year the supervisors were on top. The next year after that, there was an end of taxing these mortgages, for while they were of record the notes could not be found, and so men's wits became sharpened in one year. They found out the mortgage could not be taxed. The note alone could be taxed, so of course these notes were like pins in hay stacks—"find them if you can." Laws made so loose and mean as this tax revenue act has proved to be,

and passed on by the Supreme Court as good, or legal, are both liable to the severest moral criticism.

My method above copyrighted is perfect. It is unanswerable. I reserve my right to it, and so if this or any other state wants to use it as a tax method—they must buy it from me. There has been committees in Chicago for years trying to fix up a scheme for taxation, but “they are not in it.” The more they work at it, the more the failure. Justice in this thing is like mathematics. The problem can be worked or solved one right way—all other ways, the thing is wrong. In adding, subtracting, multiplying and dividing—one unit wrong—will destroy the right result. The more they work with this unit increasing at every move, the worse the result. So it is in the tax problem. My method alone defies debate. It is right. It is just. It is truth. By it the one tax on the land, the one debt is paid—no more. Justice here is demonstrated. Injustice, corruption and lawlessness result from our methods of taxation.

The employment of men to fix a revenue act will make it worse. These men will be moved by interested parties, more or less, when, perhaps, they do not wish to do wrong. My idea is when men are first paid for bringing forth a revenue act, that is just—it cannot be done. Justice cannot be hired or sold, or bought. It might be said, he who is first paid in advance before his invention sees light—his work or invention is under God's providence, a “brat.” Money cannot create brains. Money cannot make genius. Rather is it a stumbling block to wisdom. Mr. Mulhall says that “the United States

far exceeds any other country in its power to produce wealth. That since 1840 this power has been more than trebled, resulting in an addition to the natural wealth of forty-nine billions of dollars—one billion more than the total wealth of Great Britain." It struck me that Mr. Mulhall's statement may not be true. That to find out the wealth of a country, or nation, resort must be had to the records of deeds, mortgages, or assessed values of that country or nation. Under our system of taxation, the moment a mortgage is made of land, or chattels, it is double taxed. My articles before referred to shows this. Suppose I borrow of A one thousand dollars. I give him note and mortgage on my farm. It is of record. He is taxed with this note. I am taxed on the land that secures it, and if I keep the money by me idle, or buy cattle with the money, in either case I am again taxed on this one thousand dollars. This is triple taxation—and this kind of false and fictitious values in taxation is all monstrous—though *legal*, but corrupt, unfair, untrue, wicked and ungodly. A people capable of putting down the British lion and making a constitution, the wonder of the world of thinking men, ought to hate and spurn it, as they would all kinds of theft.

Such false, fictitious values and assessments are put on the records, and then these are sent to the auditor of state, and then Illinois is "booming." Then the same of the other states—all booming. And so this Englishman may be badly in error and badly deceived by passing upon the national wealth of this country. One may answer: "If this is true of our country, why not of other countries?" "If our valua-

tions are fictitious and doubled and trebled in some cases, those of the other nations are also." I know it is true of ours. I learn this of European nations. There they do not mortgage and sell lands as here. There the kings and lords own the most of the lands. Instead of conveyances, they make leases for lives or a century. So that we must have ten thousand conveyances or more to the one conveyance of land there. So, I am satisfied this great English statistician does not know what he is talking about when he computes the wealth of the United States. Is it not time for us to bestir ourselves, and make true laws, honest laws, honest records, honest wealth, and let me say honest figures, that are not lies. In other words, let us have truth and justice—not a great bubble—a moment seen, then gone forever.

I know, now, of a mortgage in the court house in this county for \$75,000, drawing interest in gold. This interest with a share of the principal, must be paid twice a year. All this money is sent off to another state, without one cent tax paid on it by the mortgagee. There is no law to enforce payment on such speculation. This is why money lenders are always seeking foreign markets to do them so much good by lending them money.

All is wrong. All is confusion. Why? It puts a tax on the debtor, the mortgagor, on property he does not own—puts a tax on the mortgagee if he tells the truth—releases him of tax, if he lies—puts a tax on the resident owner—but lets the non-resident collect his securities here, and pays no taxes. This is well understood by business men, but the

common people know nothing of all these laws, and all this infamy and confusion. Men take their securities, often out of the county, or state, before assessing time, so they evade assessment and the payment of taxes. Men lend money here, and then take their notes with them to another city, collect the interest when due, and pay no taxes on such transactions. For my part I do not blame them. The law itself is odious. It is a door open for rich sharpers to lend money and pay no taxes. If the non-resident lender here collects his notes, as he does, and pays no taxes, not one cent, then why shall a resident mortgagee pay taxes on the mortgagee note in his pocket when he knows the mortgagor has already paid the tax. This system is so monstrous, so burdensome to the debtor, and so unequal in what men should pay, that it retards even the development of all mortgaged farms, all mortgaged property, in city or county, if the mortgage is steep enough on the value of it. "There is no peace for the wicked." How can there be happiness covered with so much evil, so much crookedness, so much injustice, so much confusion, and yet no proper effort made by the powers that be to fix things in order, which is God's first law to men?

CHAPTER III

CITY TAXATION.

In my solution of the evils of our system of taxation, the reader need not imagine that all its wrongs were there pointed out. The great general wrongs were set forth, and the cure shown. Now, I am going to point out other evils, other confusions, other frauds and misdemeanors by those in authority, upon all the city people, and which they bear without an idea in concert by them—to rid themselves of such monstrosities. “What is every man’s business, is no man’s business.” All bear the load—while no one man undertakes to arrest the wrongs, by appealing to the proper forum for redress. At length when some one grapples with the monster, appeals to the courts for succor, what does the multitude? Nothing. They reap their share of the benefits, without paying for the same. They profit by the courage and labor of one man, without troubling themselves to know how such results were brought about. I have here in my mind what has happened in Carlinville under our forms of taxation. The constitution of 1818 and 1848 of this state put no limit on the legislature as to the amount of money which might be raised or levied by the authorities by taxation. The first provided: “That the mode of levying a tax shall be by valuation, so that every person shall pay a tax in proportion to the value of the

property he or she has in his or her possession." Under that constitution no one was hurt by taxation. No one complained of high taxes. No one was known to secrete notes and securities in banks, to ship such off to the next city or state, before assessing time, to endorse banking notes or securities to other towns or persons to evade the assessor. That time is not now. These people are all dead. They were the pioneers. They worked for an honest living. They tilled the soil—the old man, the old woman—in the old log cabin. How patiently they looked for the corn, and cattle and the hogs, and the sheep, and the horses to grow and increase on the prairies. God was with them. In that log cabin also grew up the family from infancy to old age. That civilization reminds me of the words of Job, where he says: "The stranger did not lodge in the street, but I opened my doors to the traveler," who opens his door now to the stranger? Who opens his "doors" to the traveler who lodges in the street? The doors of the old log cabin were hardly ever shut. The stranger was then welcomed. All men were equal who were honest, industrious, self-supporting. Now, a man is measured and respected, not by the extent of his culture, his honesty, his merit or virtues, but by the weight of his pocket, and the extent of his earthly possessions. This kind of a man does not open his doors to the stranger who lodges in the street. Yet, we are told the world is "getting better," "more enlightened," "more intelligent," and more "God fearing." It may be true. It may not. Men who praise the world now, may know what they assert to be true. It is certain they did not live at the time of Job.

He knew what he was talking about. I would like to see any one out of any school from the days of King Herod to this time, whose speeches could prove equal or superior to the ones of Job. They cannot be found. There are speeches in the "Antiquities of the Jews" even, which have not yet been surpassed, by all the efforts of the schools of learning, diction and oratory. So this praise of enlightenment and "puffing" over later times and later people, which seems to have gone forth over the world unchallenged, may not be true. Indeed it can not be demonstrated to a verity. Orators and lecturers and teachers now-a-days carry too much sail for their ballast. Their canvas must lower when they accost opposing winds and seas, in which elements they become shattered and stranded.

You see that the constitution says "that every person must pay a tax in proportion to the value of his or her property." Nothing there said about insurance companies, building associations and other incorporated concerns. These companies, or inventions of monopolists to make money out of the people, now swarm over the land. Were then as scarce as cabbage worms or the pest, the butterfly, England brought us the cabbage worms in the days of Mason and Slidell affair, and she has brought us these other corporations, or incorporated concerns that make money, by being law breakers—that is, gentlemen law-breakers. By such lawlessness our lands have been given all away to such gentlemen—law-breakers—from the people. The true and proper owners of all that domain—all stolen away from them—why shall theft take ad-

vantage of its own wrong? Why shall stolen property, or stolen lands become secure in title to gentlemen law-breakers in getting such things from congressional law-breakers? To assent to the right of Congress to part with that domain, as it did, shows that there must be some disease in the national virtues that has not yet become truly known to the people.

The constitution of 1848 first speaks of these corporations: "The general assembly shall provide for levying a tax by valuation, so that every person and *corporation* shall pay a tax in proportion to the value of his or her property." Even under this constitution, there were no inequalities, no irregularities, no wrongs which caused men to clamor, by odious and unjust taxation; nor was there even a limit yet put upon the general assembly, in the amount of taxes to be raised or levied. After this comes the constitution of 1870, which does put a limit on the legislature, as to the amount of taxes to be raised, as to the per cent. on every hundred dollars valuation, and then bad, rich men, unscrupulous corporations swarm the state by ganging multitudes, and cities with their nefarious methods of doing business, and their sharp tricks in collecting accounts, taking the money so collected on securities here and at times got by taxation, taking these collections, and these taxes away out of the county or state to New York or Boston, or London, but not one cent tax paid by these shyllocks to our officers. The system is truly rotten. It is not just. A government of injustice will at length fail of having wise, good and thinking citizens to respect it. It is not in the nature of things that injustice and corruption in govern-

ment and men, that it can long succeed in being a blessing to the people. Tricks cannot always win. You have seen what was said about the \$75,000 mortgage in the court house, free from taxation, which is a case in point to verify the discussion of the question. Is it to be wondered at that sharp rich mortgagees, who retain counsel by the year, evade taxation, while those who are more simple, and not so rich, who are mortgagees for smaller sums, say \$500, pay taxes on such securities, thinking the record of the mortgage is taxable—when the note alone is taxable under the laws. So, if the note is in mortgagee's pocket, but he tells the assessor it is in Egypt, his lie makes him whole under the law. The effect of this bad system, this lying is that when one pays taxes he pays eight times more than he ought to pay in justice. Small properties are all assessed, while the big ones so often escape. Small properties are taxed eight times too much. The reason is the law is first all wrong and odious, while it is law, it is not just, yet the Supreme Court has passed on this revenue act, and held it legal. Its construction makes triple taxation. It is the payment of one debt, or judgment, three times. That is, the debtor pays three debts instead of one, when under mortgage. This has been already shown. My belief is, the case has never been properly argued before the Supreme Court, else the court could not have so decided. Certainly, there is nothing written heretofore—there has been no discussion in the line I have pointed out. It is by much continued thought on this question, whereby its crookedness and evils

are here seen and demonstrated—for my argument is true and just. It is impossible to demonstrate the reverse.

After one is taxed so unjustly, if he fails to pay such when due, then the methods of proceeding to enforce payment by the officers of the law are so burdensome and unfair, with costs and penalties, that it becomes an engine of confiscation, whereby rich scalpers possess themselves of lands to the utter ruin of the poor owners. Here is an example. If I refuse to pay the taxes assessed against me, on my farm or lots, they are returned by the assessor to the county clerk as “delinquent.” If I go before the county court to resist judgment on the same to sell them for the taxes, and judgment is given against me, here I have no jury trial. Here, if I appeal, I must give bond to the people with two or more sureties to be approved by the court, in a sum to be fixed by that court, and here I must also deposit a sum of money with the collector, large enough to cover the tax judgment and costs. Here also, I must appeal within the term of the court, though judgment may be rendered the last day, nay the last hour of that term of the court, for such thing did happen to myself in our county court a few years since. After the judge ruled against me, he refused to adjourn court to the next day, as he could do by law, and it was his duty when asked for, so I might have a little time to think on what was best for me to do—not a small thinking matter for any sane man—not a small matter for the most experienced lawyer in the state. His answer was, he must end the term. He was then the judge. Since then he has gone before a higher judge than himself.

I would pray to that Supreme Judge not to judge his case as mine was judged, and that we be all forgiven as we forgive. So at length I withdrew my objections in writing and appearance in the case, put the same on record, then filed notice on all evil doers, and scalpers, not to buy said property at sale under said judgment, as it was utterly void; that I would file a bill in chancery to set aside the same or any certificate of purchase procured under said infamous proceedings. I was as good as my word and notice. The bill was filed in the circuit court to set aside that judgment and the certificate of purchase got by the buyer, and the court decided I was right, set aside the proceedings, cancelled the certificate of purchase so that in this case he who would possess himself of his neighbor's vineyard, as did King Ahab in the case of Naboth's vineyard, though he did not lose his life, did lose his money, in the transaction.

Again, while he must appeal in term time, he cannot appeal to the circuit court, nor the appellate court. He must go to the Supreme Court. In this case the plaintiff has the state's attorney or other paid officers to prosecute, and I am taxed with my share of the fees for that purpose, while in this legal fight I must pay my own way, and the multitude never think, never sympathize, never offer one cent to him who makes a precedent, whereby his and his children's property cannot be tax-stolen. The reader will see here that the law is made in favor of scalpers, in favor of those who can take care of themselves—and against those who are at their mercy, in this thing of tax buyers, for not one man in a mil-

lion will fight the case. It is a machine without sympathy—without justice, without gratitude, without fair play to all. It is a machine to obtain its ends, regardless of equity, because the machine, if legally beaten, this machine's pocket is not hurt. In all I have here written, I have worked my way, as it were, through the woods or wilderness. I am the first pioneer to attack all this infamy, and to succeed in a certificate of purchase being canceled without a tender in court of the money paid by the buyer. After this case was decided, or rather decreed to me, I then resisted this lawless tax on my property, before the same county court, the succeeding year, when that court released the taxes, not wishing to antagonize the circuit judge in his decree, and yet there are some cases there now pending to be yet passed on by the circuit judge. It is simply impossible to keep the tax authorities within the bounds of the laws. The best men, the ones who might do right, are not the ones who are elected to office. In elections, merit is not sought for by voters. Certain factions may be personally interested in confusion, in wrong, rather than right. Some times criminals and penitentiary birds are elected—are voted for to rule over us and fix ordinances under which we pay taxes. One can see examples of this sort mostly in all cities. Some are elected to office who don't know the multiplication table. Some times church members will vote for one who does not know the Lord's prayer. Under our system of voting in cities where the adventurer harbors himself, the gambler, and the idler, and all kinds of humanity, with all kinds of morals and

evil and crooked ways, the money adventurer who appeals to the belly of the masses will beat the meritorious poor who appeals to the conscience and manhood of the voter, so that the drinking and paid voters get their man to the "top of the heap." When honest merit and ability become swamped, "They sow the wind and reap the whirlwind."

After this case was won the tax books of the whole county had to be revised, so as to have assessments made in accordance with the decree of the court. It took a number of clerks some months to do the work. I think the county clerk was paid extra for the job. I know I was not. It might be because I was not good at begging at the public crib. Bushels of money are paid over by the authorities where there is no legal warrant for so doing. This is every one's business—say sixty thousand people—yet hardly "any one's business." No doubt the tax books of the whole state need the same revision.

Before the decree in this tax case, the city authorities levied any amount of taxes, which their notions suggested they might want to use, paying no attention to the limit put on them by the statute and constitution. This case gave them to understand they were not yet masters of the people. They were simply agents, and generally poor ones at that, who are not to buy an ass when the master wants a race horse. They are not to borrow money on notes when the laws say there must be an appropriation and levy. They are not to issue warrants, giving them to the laborer, who takes them to the bank, where they are discounted ten per cent. These were

the methods—this was the jumble turned out by the city authorities before my case was decided. I believe the note-making, the warrant-issuing, the bank discounting is more or less “played out.” I believe lenders begin to think these authorities are not like the king, who can do no wrong, and whose word is law. I believe I am the one by whose action in the proper forum such economy is brought about. I believe this extravagance, this jumbling these evils are more or less in all cities. I believe these authorities took upon themselves to do as the authorities did in larger cities as St. Louis and Chicago, thinking they could make Carlinville the wonder of the state, by running her in debt one-half million dollars, which would have been done were it not the case in question. This case put an end to iniquitous private incorporated companies hereabouts, who proposed to make the city big and populous, by enriching themselves in getting land and money to “set up” their plants in our midst, and then in a few years perhaps burn down or fly away from here, or commit suicide. There is more than one case of this kind seen. You know I state the truth, and this is everlasting. I have seen towns in this country that were built up in a few years by “booming,” and then in a few years became few, with desolation. How the first man, or number of men, took into his or their heads to demand money and property of those who owed them nothing, for settling in their midst, carrying on his or their private business, can only be understood by those who are born wrong, “whose heart is deceitful above all things and desperately wicked.” When I look on that “seven

to eight" infamy, whereby Tilden lost the presidency, where there was a "raffle" to count the votes of sixty millions of people, by one man, instead of doing so by the constitution, "when I see the "salary grab" of Congress voting themselves back pay of five thousand dollars each, when I see such Congress doing away with all the public lands of this country, granting such to railroad corporations, instead of giving the same to the people, who were then and now and hereafter the only proper owners of those lands. When I now see that this people have no rights that such Congress, or such huge rotten corporations are bound to respect, I feel that misery, poverty, and confusion is the final end of the great mass of the people. Rome was once the ruling power of the world. Where is she now? Where is that disciplined army that downed the mighty walls of Jerusalem? Where is Caesar and Alexander, and even Napoleon? It is only by good laws any nation can be built up. Bad laws will destroy any country. Can this country be an exception to the others? Here I am reminded of the words of Alexander H. Stephens: "Look at Greece. There is the same fertile soil, the same blue sky, the same inlets and harbors, the same Olympus, there is the same land where Homer sung, where Pericles spoke—it is in nature the same old Greece, but it is 'loving Greece' no more." Her paintings and sculpture are things of the past. They are not reproduced. The world of education, and of taxation to support schools of art fail to equal the grand old masters. Genius can not exist in the lap of luxury—in the arms and embraces of great wealth. A genius

who perpetuates his memory must sprout, and develop in the midst of error, evils, wrongs, oppression, fanaticism and hypocrisy generally.

The strangest thing of all in the tax business is that while the law is that each one shall pay taxes in accordance with the value of his property, that means its market value, or rather it shall be assessed at its market value, which is never done. In this county it is assessed at about one-fourth its market value. Some times more, some times less. In some counties less than this, while in other counties more. In Chicago, it is said, property is assessed one-twentieth to one-fiftieth of its value. It is said that there the whole of the property is assessed nineteen million dollars in valuation less than the city was assessed twenty years ago. It is said the rich real estate owners buy the assessors to assess them low, or not at all, and yet with all this commotion, all this public scandal, by the people against incorporated companies, stock companies, banking institutions, building associations, and foreign money lenders, as well as resident lenders of money, after all this commotion and uproar, the legislature meets, adjourns, draws pay, make noise, but does nothing to remedy the worst wrongs that can fasten themselves upon any people. Evidently the members of that body or power do not see it as I do. They are like the "blind leading the blind—all fall into the ditch." To suffer the revenue act, to live longer without amendment under the method I have above pointed out, is to suffer a cancerous act to eat out every thing, it fastens on to its ruin. The body having the power

to cure this mighty wrong, but does not do so, surely does not realize its responsibility to the people. Railroad free passes to law-makers and pay for Sunday as well as other days will never make saints and martyrs of men on this earth. Also free passes to other men in high places, wearing long robes, and saluted in the market place—all this breeds ease, laziness, looseness, ingratitude, hypocrisy and contempt of duty. "Fill your pocket with stock," is the motto.

CHAPTER IV

MORTGAGOR AND MORTGAGEE.

Those who have borrowed money, securing it by mortgages on their farms, or other property, know something of the burdens of such business. They know the danger the debtor has undertaken, that while the farm was once unincumbered, now it is mortgaged for one-half its value. In eleven cases in twelve it is at length foreclosed, bought in for the debt by the mortgagee, though the owner had paid three times the amount of the debt in interest and costs, and fees and commissions. A wants five thousand dollars. His farm is worth ten thousand. He has lived closely for years to save so much. The young folks think they must go to college. They think they must pull down the old house which has done good service for years past. It is not in style. It must be replaced by one "up-to-date," in nice work, by a nice

architect and builder. The borrowed money does the work. The young folks have not yet learned that "he who buildeth his house with other men's money, is like one who gethereth himself stones for the tomb of his burial." There was a time in this country when it did not cost a man so much to borrow money as it does now. There was a time when one neighbor would lend his money to his neighbor. Sometimes take his note, and trust his honesty for the pay. This was often done in old times, and succeeded on both sides. How is it now? The war has sharpened men's wits—hardened their hearts—till not one case in a thousand can men see any difference between legal rights and moral rights. Here is the system of rights in loaning money. If I want \$5,000, I must go from the farm to the city, see the big man, big sign—real estate agent or banker—"money to loan cheap." This man asks a commission of five or more per cent. to procure the money—say, for five years. Twenty-five to fifty dollars to furnish an abstract of title of the farm, though I may already have an abstract of it in my pocket. Then a fire insurance policy must be got with twenty-five dollars more, and then the making and recording of these conveyances is another sum I have to pay. Then if I fail to pay the interest as it becomes due, also the taxes, then all become due, and I must be foreclosed, with another bill of costs in court. After my case is in court, and I try to find another loan, so as to pay the old debt, with court's costs, and attorney's fees provided for in the mortgage, then I must go through the former method of another bill of fees, commissions, costs and so on, to rid myself of

this mortgage, to be replaced by another. This is jumping from the frying pan into the fire. Then time goes on—crops may fail, hard times set in, everything is out of “joint.” Men’s ways are not as nice as they used to be. The old woman is dead now. The young folks do not find things to work as prosperously as they expected. Some have married, some divorced, some dead. So a few years more and the farm goes to the rich man—goes to him who already has more than enough of earthly goods. The law of too much or too little appears to be the law of civilization—too rich, or too poor. It would seem to be the law in the production of crops. See anything in nature grow, if it meets with early reverses, as drouth, rains, frost, by which its growth or vitality is retarded; then it never will properly develop or mature. Even the worms prey on the little that is left. “Take the pound away from him and give it to him that hath ten pounds.” To every one who hath shall be given, and he shall abound, from him that hath not, even that which he hath shall be taken from him.”

There was a time, before the war, when there was a vast quantity of vacant, unoccupied land in this country, and population scanty. When one managed to possess himself of land then, with or without mortgage, in the end, he came out all right. Taxes were easy, living easy, stock grew and increased on the vacant lands. Railroads were built, population increased. The only thing that gives too much value to land, as in large cities, where sometimes a lot sells at the great price of \$250 for every square foot. When these things

all grew and developed a hundred fold, both mortgagor and mortgagee, or borrower and lender of money, prospered equally. Congress gave the public land all away. It gave those railroad builders other things as subsidies by acts of Congress, which subsidies or millions of money the people were compelled to pay, because Congress, of itself, is like the king or lords of creation. They don't work, they are not self-supporting, nor have they a Ben Franklin, or a Jackson, or a Jefferson now among them. Then all things were "booming."—the more steals by those in authority, the more tricks and deception to blind the people, the more "booming." Lands went upward in price, stocks went up, wealth flourished, insurance companies on lives of men and property covered the land. Machinery work took the place of human labor. All was "booming." No one asked the cause. No one thought of a business ebb could ever exist again. No one thought of the future low prices for the farm's products. One hundred dollar horses selling for five dollars in the market; wheat \$3.00 a bushel, hay \$20.00 a ton, flour, \$20.00 a barrel, muslin eighty cents a yard, and so on—the future price was not thought of—wheat going down to fifty cents, flour to four dollars a barrel, muslin to four cents a yard, hay to \$1 or \$8 a ton, and so of other things. Yet it is seen that land does not run down in the market. Rents do not run down. They rather go upward. So now, and for some time past, among us, he who undertakes to rent a farm for cash, cannot win. He can not succeed. He can not make ends meet. He must quit the business in despair, and so is it of him who in this

state of affairs, this civilization, borrows money—mortgages his farm to secure it—pays interest, commissions and other fees to obtain the money—pays for an abstract of title of his land, pays for all the making and recording of documents, insurance also—the one who does this, in these days, will find himself in a few years driven to the wall, though his “cattle may be on a thousand hills.” These vampires will eat him out of house and home. His end will be that of a pauper. How many such have I seen? My sympathies go out always when I see such sufferers. My bitterness is aroused when I see the ones causing it to roll in the good things of this earth, but at length die, leaving riches to be fought over by the heirs in courts, with ill feeling engendered, and tons of costs. He who has a competency, not too poor, nor too rich, is in the proper position to be happy. The very rich cannot be happy, because they have too much. The very poor can not be happy, because they have too little. “Give me neither poverty nor riches, feed me with food convenient for me, lest I be full, and deny thee, or lest I be poor and steal.” Why can not mankind be taught wisdom from this doctrine? Why can they not subsist on their own honest exertions, without, at all times, almost harrass the weak, oppress who they can, and “circumvent their brother in business?” Can it be true that the oppressor ever can be happy on this earth? Can anything be happy that is wrong, untrue, unjust, perhaps cruel? “There is peace on earth to those who submit to God’s providence, and relies truly in his love. King David says: “I have been young, and now am old, yet have I

not seen the righteous forsaken, nor his seen begging bread." Were it so fixed that the result of man's labor could be properly utilized, or so distributed, where justice might be done, then all mankind would have enough—and enough, it is said, is as "good as a feast." The way the world stands men are not satisfied with enough—not satisfied with a competency of the things necessary for one and his belongings. His ambition is to get more—to climb higher and higher—then this, more getting and higher climbing, only makes him more uneasy, more unhappy—petrifies his youthful affections, and then is seen "man's inhumanity to man" that makes countless thousands mourn." This meanness in the nature of man it is seen in the hog. This overreaching, which is only a legal term for stealing, or might makes right, is seen in all human history, in all civilization. For seven centuries Great Britain has been at it. She is at it today. She draws from Ireland, not bigger than Indiana, forty million dollars yearly in taxes, and in rents eighty million dollars more. How can they pay so much and yet live is hard to understand. She is very careful, when she fills our institutions of learning with her books on political economy, that this tax-squeezing of Ireland is left out. This is not all. She pays thirteen and one-half millions yearly more than her share of taxes, compared with England's rates. When will this wicked nation learn to be just? When will she restore that? She has robbed and ceased to do iniquity that she may live? Can this iniquity, these mighty wrongs upon a weak, ignorant people, though there are exceptions? Can these things perpetuate England's rule round

the globe? She must yet go down as Rome and Athens and Greece did. Wherever she rules there is famine. India, with 252 millions people, are all starving, except the British officers there, who rule that unhappy race. Edmund Burke devoted his life to the "betterment" of that people, but England is to-day what she was at the time of Warren Hastings. Power, money, cruelty, overreaching, is her watchword. Her present queen wrote a book with one idea, that of her servant, John Brown. She wrote it on the Highlands in the days of our "unpleasantness" between North and South. But not one word in that book in sympathy with the poor fellows that fell in battle in that strife of five years. No doubt it would please her Majesty to be not only Empress of all the Indias, but Empress of all this western continent. She and the great fat veto President would be nearly alike in bigness, fatness, wealth, but scant in everything else. No doubt were they set up as golden calves there would be worshipers many. The big mass of mankind will never lose their fascination for the glare of things they never can attain to. Ireland and India are always object points of famine under the queen. This country has been an object point by her government under the fat mugwump President and others to run the country in debt, in times of peace 262 millions, to the wish of such gold-grabbers. After all such confusion and wickedness one cannot see how such rulers can sleep at ease, for it is said "there is no rest for the wicked." There ought to be more human sympathy among mankind, in and by and between nations. Yes, millions times more than we have seen or read of. There ought

to be less envy, strife, trouble, bitterness, wickedness, malice and meanness; more kindness, goodness, more charity among men. Ambition, selfishness and avarice "run mad," usurp Virtue's throne. The poet must have so felt when he wrote:

"I live for those who love me,
Whose hearts are kind and true,
For the Heaven that smiles above me,
And awaits my spirit too—
For all human ties that bind me,
For the bright hopes left behind me,
And the good that I can do."

CHAPTER V

FEDERAL TAXATION.

Having discussed the question of city, county and state taxation, and having done so as a pioneer, for I have seen nothing in the books to instruct me on the question, in the road I have taken for the better settlement of the question. It will be now in order to discuss this mode of federal taxation, wherein it will be seen that these powers proceed often times outside the constitution, and are then more lawless than the ones the officers arrest and bring to conviction in federal courts. Take the case of the tax income act of Congress attempted to be fastened upon the rich, of all the states, for all time. That very act was popular. It was as popular as that of the pensions. Yet, what may be popular may not be con-

stitutional. Congress made that a law, as far as that body could give life to a void act. Congress, with its big men and "free passes," imagined it was like Parliament—omnipotent. It thought as it had destroyed silver as a legal tender, it now could reach the pockets of the rich all over the land, and make them happy that they were living in a free country. So it managed things for its marshals and other officers to sweep over all the states, to enter the rich man's house, at any hour, night or day, puzzle him with questions, which, if not properly answered, he is taken out of his own county, away from his own courts, to a foreign forum, a federal court, to be there made convict. No one ever heard of such doings as that before the war in this country. But, the supreme court punctured the great bubble, and it was dead. Has Congress learned any thing in seeing that brat die? It is strange that so many persons in Congress and outside think that act would prove healthy for the people. No act should be made by Congress, or any other legislative body, to controvene the constitution. No law should be made, at any time, upon any pretense, to conflict with the constitution. That itself is anarchy by the law makers, who escape punishment, while other kinds of anarchy, the actors are punished to imprisonment for life. The constitution says: "Representatives and direct taxes shall be appropriated among the several states which may be included within this Union according to their respective numbers." Here is the power given to Congress to tax, and it must be done in the way pointed out. It cannot be done by that body arming its marshals and deputies to roam

all over this land at pleasure to put questions and raise money simply because one is rich, and even owns a county—not at all. When that body needs a revenue, if it has not sense enough to get it on exports, duties, imports and excises, then it must let the states know how much revenue they need, and for what purpose, when each state will see to it that its quota shall be raised and paid in accordance with the number of its Representatives in Congress, not in accordance with the number of the state's rich men. By this method the revenue is raised by the states, at the time of their raising and collecting their own or other taxes quietly, without one federal officer to take a hand in the business, without any spies or ill will engendered. In the same manner that the state taxes are collected in every city, township and county in the state, without one state officer coming into these various places to assess and collect such tax. This system of a government within a government, a sovereignty within a sovereignty, a wheel within a wheel, when all work in harmony, is the beauty and very life of our institutions, whereby state's sovereignty perpetuates all. The moment one power, one sovereignty encroaches on the other that moment there is a clash, the wheel within the wheel not running, or the outside big wheel not working in its usual way, the machinery is liable to destroy itself. "A house divided against itself cannot stand. A family divided against itself cannot stand. The man and woman as husband and wife divided against each other cannot stand. Neither can this country, or government by over riding the constitution, as is so often

done since the war, to the injury of the people. Before the war it was thought that white men had "the right of life, liberty and the pursuit of happiness." After the war this became changed. If one keep tobacco, cigars, whiskey and perhaps other things, he must pay a federal tax on them. If he raises corn on his farm, and he wants to convert it into whiskey, so he can ship it off more easily and profitably, he must pay a federal tax. If he does not comply, he is arrested, not by his county sheriff, the officer of his election, but by a federal marshal, not elected, but appointed at Washington. In this arrest he is not taken to his county jail, but to the capital, miles away from his county, to harass and intimidate the citizen by methods new, crooked, evil, and forever unconstitutional. He is not tried by a jury of his own county, by an elective judge, but by a jury of strangers, and an appointed judge. If he is found guilty, instead of asking pardon from the Governor of his state, he must ask pardon from the President. Here, every move of the machinery of that federal court and its officers clashes with the constitution, and the law of the land for the protection of the citizen, and his pursuit of happiness. It is simply despotic, arbitrary, kingly and tyrannical, and no doubt these federal courts think they are just and running inside the constitution. The work is lawless. It is anarchy itself. It is so absurd that the reader cannot help but see the wrongs, as if working a problem. A unit too much or too little, in adding or subtracting, multiplying or dividing, the result is erroneous. So is the end or result of this federal business in breaking

in on old established customs of the common people. In making laws by Congress illy digested, without thought, justice, nor constitutional right, upon the false pretense of necessity. If the federal authorities can make their tax levies among us in separate states, by way of license or otherwise, on tobacco, cigars, whiskey, beer, whether these things be luxuries or not, then they can also execute their income tax, levy on any or all men, rich or poor, which the supreme court pronounced void. They could tax and levy upon all things in all states at their pleasure, the reason of these things being taxed by the government, tobacco, etc., and also put up with by those who traffic in them, is each one who trades in the business puts on the government tax on what he sells, and finally it is the devil taking the hindmost—the consumer pays the tax.

The Federal government has no more right to violate the constitution in attempting to raise or levy taxes or in any other essential matter than had Great Britain to tax tea brought into the colonies. There is an old maxim which no law maker should forget: "Do as you please, provided you injure nobody else." He may do as it pleaseth him, but he must take care not to be in conflict with the constitution, and the law of the land. For nearly two centuries before the revolution, European sovereigns who gave charters to colonists of lands in this or other countries, reserved to themselves the power to control such lands, liberty and privileges. This was the method by which the thirteen colonies were made and grew. After the revolution, under the constitution, the

government began to sell the common lands of the United States, or the several states, to their citizens, who were already in the possession of personal and political rights, which the government did not give, nor could take away. Yet it has come to pass that Congress gave all the lands away to railroad companies, instead of selling the same to American citizens, already in possession, and putting the money in the United States treasury. Here is the great national wrong which should be remedied, and have these lands so stolen restored to the people. In the Century Magazine for November, 1885, is this: "The stocks of those great corporations are turned into dice, by which gigantic gambling operations are carried on, operations in which fortunes are lost and made in a day, operations by which honest men are tempted from honest industry to their ruin, and other more honest men who resist the temptation are involved in the ruin which a common wreck inflicts upon the community. As if this were not enough, the brakeman sees these great corporations the recipients not only of vast powers, but of gifts as vast. He sees the nation giving away to these railroad companies an area nearly equal to the great states of Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa and Missouri, and three times the total area of England, Ireland, Scotland and Wales."

The book says "the wicked walk on every side when the vilest men are exalted." In the last few years it has been seen that the president run the country in debt two hundred and sixty-two million dollars. Is not that a vile act done by

an ignorant, vile man—even when Congress was in session, with no attempt to stop him, or impeach for high crimes and misdemeanors. If one man can do so, why not some other one man repeat the infamy? Where is it to stop? A cancerous act or crime like that, suffered to go unpunished, is a forerunner of American dissolution. When it is once settled in the public mind to have contempt for the constitution, the law of the land and old American ways, it will not take long to destroy the old institutions and to put in their place acts and doings of irresponsible adventurers. One of the great dangers now is, there are so many who think the president is like the king—"he can do no wrong." That Congress like the Parliament, is omnipotent. That if the constitution does not specially prohibit them, then they may reach out and enact what they please as laws. When the true construction is, Congress can only act and make laws, when that instrument expressly or impliedly grants the power, just as the charter from the king grants rights to the colonist. The charter is the measure of his powers. The constitution is the measure of the powers of Congress. Where in it does Congress find power to give pensions to women direct, who were never in the army. Some of them granted large pensions who are already rich, and possessed of large incomes. Is it any wonder the public mind loses respect for authority, and laws, when it is seen on all hands the law makers are debauched; when it is seen how the colonies became free from Great Britain, and framed the constitution, limiting the powers of Congress, not making that body the owners of the

common lands of the country, but making it, as it were, trustee in and over these lands for the public good—for the good of American settlers—it will thus be seen this Congress was not the lords of the land to do with them as they pleased, virtually confiscated these lands from the people to the stolen possession of incorporated companies. No criticism is too harsh or bitter as against Congress in these acts of confiscation, to outlaw or depose the people of such vast bodies of lands.

From one great judge I quote this from the Dred Scott case: "The jurisdiction of the federal government is limited to certain enumerated objects, which concern all members of the republic, and that the local or municipal authorities form distinct portions of supremacy, no more subject within their respective spheres to the general authority than the general authority is subject to them within its own sphere." Again he says: "Congress was made simply the agent or trustee for the United States, and the subject of the trust to any other beneficiary or cestuique trust, than the United States, or to the people of the United States, upon equal grounds, legal or equitable, Congress could not appropriate that subject to any one class, or portion, of the people to the exclusion of others, politically and constitutionally equals, but every citizen would, if any one could claim it, have the like right of purchase, settlement, occupation, or any other right in the national territory." Quoting the constitution to law breakers is like quoting pure morals to thieves. Yet, the right must be advocated. While government exists right and wrong, good and evil, kindness and harshness, love and

hatred, attraction and repulsion, growth and decay, are elements in the make-up of men, which are forever at war with each other. It is as God on one side, the devil on the other.

If, then, the "jurisdiction of the federal government is limited, as it is to certain enumerated objects," where is the power to levy direct tax on the people of the states, rich or poor, upon any thing, or all things. That charter, that deed, that constitution, by the thirteen United Colonies, that supreme power wrested from the king of Great Britain and placed in the states or people united that power is in them yet, except as it was given Congress or its agents to work under for the public good as their servants, not masters. Here Congress must look for its authority to give us laws. Outside this no one is bound to obey them. No right is given to directly tax the people. This power remains with each state. She is an usurper and tyrant robber, when she attempts to do so. Equally so is she an usurper and tyrant when she brings hither her army on any pretense, unless called for by the methods known in our American institutions. "The quartering of large bodies of troops among us" is an early step to the destruction of the civil power of the state and the dissolution of American institutions by federal and centralized government. The federal government must seek its power in the constitution, and show plain men in the state where she seeks to control them that the constitution so empowers her. She must not do so by constructive reasoning, which is the method of all tyranny, and kingly diplomacy. Wrong doers always give a plausible reason for

a false act. By this means liberty has been at all times universally lost. For the federal government to override the state, by constructive reasoning on the constitution, is the antagonism of the father for the son. "It is the house divided against itself. Jefferson did not believe in the license of tampering with the constitution, and making it speak that which its founders never thought of; doing that under it which is opposed to the spirit of its authors; doing under it some oppressive act to the injury of the many, while the act might help the few. At the time of the Louisiana purchase from Napoleon, Jefferson was in doubt whether it could be done under that instrument, and so he said: "I had rather ask an enlargement of power from the nation, when it is found necessary, than to assume it by construction, which would make our powers boundless. Our peculiar security is in possession of a written constitution. Let us not make it blank paper by construction. I say the same as to the opinion of those who consider the grant of the treaty making power boundless. If it is then we have no constitution. If it has bounds, they can be no other than the definitions of the powers which that instrument gives. It specifies and delegates the operations permitted to the federal government, and gives the powers necessary to carry them into execution." This fine passage I find in the Dred Scott case. Reading from men like these I have quoted, compared with recent Presidents, or some who think themselves statesmen in Congress, is like reading from the last speech of Moses to the Hebrews, when

“he tells them he is going to die.” He speaks his last time to them, with whom he had spent forty years in the wilderness. They were rebellious since he knew them. He did not so state to make them angry, as it was not befitting him to now make them feel troubled, as he was going to his fathers, but he simply reminded them of their conduct when they would think to stone him twice. So now, if they would abide the ordinances, statutes and commands left them for their guidance, they and their posterity would be blessed. Also their basket and their store. But if they put aside these ordinances and commands then they would be scattered among the nations, and left few in number, and they would repent when it would be too late. We have had rulers, mental pigmys, who are always below this grand commander of the Jews. My object in giving this from Moses is, it seems to me, since that race in the wilderness was so wicked it could not enter the promised land, only Joshua and Caleb in 600,000 of them. They died in the wilderness, leaving the young generation to follow these two leaders, to possess the land promised them. Now, if these law-breakers suffered on account of their transgressions, as they did, what is to save us, this great union of states, if our law makers ignore the constitution and set up for themselves other and golden calves to go by, and set at defiance the commands in that constitution for our safety and perpetuity. Our fate will be that of them and other nations that in the centuries have lost their liberty. Will not our sin find us out? I have not as much respect for a law maker that breaks the constitu-

tion, or knowingly or ignorantly enacts a void law, to saddle upon our people, than I have for a man that is seen insulting and beating his wife, or that forgets the wise commands of his parents. Public servants have some responsibilities. They must know their duties, and have courage to execute them. The people will see straight some time. They cannot be fooled all the time. God's wisdom may some time nestle in their hearts. They yet love the constitution. The congressman that is not guided by it, is like the mariner sailing the wide ocean discarding compass, sun and the polar star. He will not do to tie to.

CHAPTER VI

THE THREE COURT HOUSES.

Having given some space as well as thought and labor to the question of taxation, it is now in order to enter into an investigation, and discussion on the methods taken by the authorities in the building of the three court houses in this county. All have read, heard, or know more or less of the new court house—universally known as the “Macoupin County Court House.” Most of the county people know of the brick court house, built in the center of the Carlinville square in 1840, but which was taken down upon the completion of the new court house. The history, the records in this county, the statute creating the county, and for the building of the first court house, and jail, here, all have proved to me to be

both surprising and interesting. One day, while I was searching among the old books and statutes of this state, in the basement of the new court house, in the midst of dust and cobwebs, for some thing which might enlighten me on some other question, I came across a small statute book, paper cover, with about 250 pages. On the cover was written 1828—1829. On the inside of the cover was the name written, "Seth Hodges." The handwriting reminded me of the old days in school, when we used to try all methods and capers at grand penmanship, big and irregular flourishes. On the other side was written, "Seth Hodges. C. Com., was born Oct. 26, 1728."

The first page was this: "The Revised Code of Laws of Illinois containing those of a general and permanent nature, passed by the sixth General Assembly, at their session held at Vandalia, commencing on the first Monday of December, 1828, and those made previous thereto, and ordered by the said General Assembly to be republished. Published in pursuance of law, Shawneetown, Ill. Published by Alexander F. Grant & Co., Lodge L'Hommedien & Hammond, Printers, Cincinnati, 1829.

Here it would seem that the assembly had ordered the printing of this statute book at Cincinnati. Perhaps it could have done it cheaper there than in this state then. Now-a-days, an assembly with railroad passes, think but little of economizing for the public good. Such jobs are now given to schemers who "can do the most good" —for the party, or "ringsters." The printing of this statute book of 250 pages in Cincinnati, at that time, demonstrates to me, the honesty

of that assembly. No thought then of a ring doing the work—by an appropriated steal. The assembly then was more careful of price for the public good than an assembly is now of dollars or even thousands.

I will now copy from the statute three sections there enacted for this county, or rather creating the county, and for the building of a court house and jail. I do this, to show the reader of this book, but more particularly the tax payers of this county wherein they failed in their fight in resisting the building of the “Macoupin court house.” I do not think this statute, this special one, was ever thought of nor mentioned in that fight or litigation between the county and the bondholders. It being a statute for this county, it was entirely omitted in the revisions of the statute books afterward made, and so the lawyers would naturally overlook it, in that court house fight, and without which it was simply impossible for the county to succeed; but with this statute, it is plain to me the county could have been saved of tons of taxation for reckless, illegal and unnecessary burdens of debts. Looking at the question in this light this statute, those old cobweb records have become truly new and interesting to me. It is a discovery unthought of by any of those engaged in this three million dollar court house,

It is my own opinion, the result of much thought on the question, after searching the records that there never was any power in the authorities to change the location of the court house, as was done, nor in the legislature to legalize the court house debt, as was done by it. This being the case,

it may be asked, "Have the authorities power to tax us for the payment of the court house bonds? The people of this county now know that I have been fighting tax authorities for the last nine years. I have been doing it alone, on my own responsibility. When I began the fight I was like one starting to learn arithmetic. It is said there is no "royal road to learning." One must study, work and resolve to down anything and all things in the way, if corrupt and illegal. I knew little then of its crookedness. I did know something of its unequal burdens. I did know the rich and strong made the weak and poor bear the heavy burdens. I did think all ought to be treated justly and alike, in the support of our institutions. Something spurred me to action, to resist the tax authorities in the proper forum, and so far it is known in this county, while they have been "downing" me in the county court, though not always, I have "downed" the authorities in the better and higher circuit court on the chancery side. Am not through yet. No doubt this is the biggest, deepest and most important question the world of men, and governments have to deal with on this earth. I believe it is the least understood.

At one time there was a great prejudice raised against any one who dared question the right of the authorities to levy any amount of taxes they thought fit to. Often this was said, sneeringly: "I have enough of any one who does not pay his taxes." This song is not now sung in this county. Sneerers have learned that it is not business, nor justice to pay illegal or robber taxation. Sneerers have learned they

are condemned "out of their own mouth." They have learned, while they would "throw stones" at another, the sin was at their own door. "Their sin will find them out." The records shows some getting rich by becoming bankrupt, and refusing to pay honest debts. Truth is a wonderful thing in the causing of empty prattle to "shut up," and that in these sneerers forever.

I said I would copy three sections of this statute, "An act creating the County of Macoupin," in force January 17th, 1829.

Sec. 1. Be it enacted by the people of the State of Illinois represented in the general assembly, that all that tract of country within the boundaries, to-wit: Beginning at the southwest corner of township seven, north range nine, west of the third principal meridin; thence east on the line dividing township six and seven to the southwest corner of Montgomery County; thence due north to the southern boundary of Sangamon County; thence west on the southern boundary line of Sangamon and Morgan Counties, to the range line dividing ranges nine and ten; thence south on said range line to the place of beginning, shall form and consitute a county, to be called Macoupin.

Sec. 2. For the purpose of fixing the permanent seat of justice of said county the following persons are appointed commissioners, to-wit: Seth Hodges, Joseph Borough, John Harris, Shadrach Reddick and Ephram Powers, who, or a majority of them, being first sworn before some justice of the peace of the state, faithfully to take into consideration

the convenience of the people, with an eye to the future population and eligibility of the place, shall meet at the house of Joseph Borough, in said County of Macoupin, on the third Monday of March next, or within six days thereafter, and proceed to examine and determine on a place for the permanent seat of justice of said county. Provided the commissioners aforesaid shall locate the seat of justice on public land, they shall designate the same, and certify to the county commissioners of said county, as soon as they shall be qualified to office the half quarter or quarter section of land so selected for said county seat; and it shall be the duty of said county commissioners as soon thereafter as they may be enabled to enter the same in the land office of the district in which the same may be situated, and they shall immediately thereafter lay off the same, or any part thereof, into town lots, and sell the same on such terms and conditions as may be most advantageous to the interest of said county, and the proceeds of the sale shall be appropriated to the erection of a sufficient court house and jail. But if the said commissioners appointed to locate said seat of justice should locate the same on the lands of any person or persons, and such proprietor or proprietors should refuse or neglect to give to the county for the purpose of erecting public buildings, for the use of said county, a quantity of land, not less than twenty acres, situated and lying in a square form, to be selected by said commissioners, then and in that case the said commissioners shall proceed to select some other situation, as convenient as may be to the *place* first selected. Pro-

vided the owner or owners of the land shall make a *donation* of a like quantity and for the purposes above mentioned. And the said commissioners, after having made such location, shall designate the same, and certify as aforesaid to the next county commissioners court to be held in and for said county. And it shall be the duty of said county commissioners to demand and receive a *title* in *fee* simple for the *use* of said county, for the donation of land as above stated, and to lay out the same into town lots, and sell the same, and appropriate the proceeds thereof as before mentioned, which PLACE when so fixed upon, shall be the PERMANET seat of *justice* of said county, all of which proceedings shall be entered of record in the books of the county court.

Sec. 3. Until public buildings shall be erected for the purpose the courts shall be held at the house of Joseph Borough, in said county, or at such other *place* as the county commissioners may appoint.

I now have copied this statute, such part of the book as appears vital and necessary to the discussion of this court house taxation in this county. It fixes the boundaries of the county. It says the *place* fixed on by the commissioners shall be forever the *permanent* seat of justice for Macoupin County. It names the five commissioners they appoint to act in the case. The place or spot where they must meet, and the time and the quarter or half quarter section to be got or donated for the use of the county forever, on which to build a court house and jail, and other public buildings. It says these commissioners must be first sworn before an officer to

faithfully take into consideration the convenience of the people, with an eye to the future population and eligibility of the *place*, and meet at the house of Joseph Borough, on third Monday, March then coming, or within six days thereafter, and proceed to examine and determine on a *place* for the permanent seat of justice of said county. That said donation of land shall not be less than twenty acres in the form of a square. It says the proceedings of the commissioners must be reported to the county commissioners' court at the next term, and that said commissioners shall receive title in fee simple to said land for the use of the county commissioners and successors forever. All of which was done by these agents and officers in pursuance of the act, and in compliance therewith, and all of which is recorded in the proper places in the court house.

The public square was laid out on the 27th of August, 1829, as shown by the plat of record by Ezekial Good and Seth Hodges, conveying the land to the county commissioners—Seth Hodges, Thomas Davis and William Wilcox, and accepted.

The June term of the county commissioners' court the commissioners appointed by the General Assembly reported their action in meeting at the house of Joseph Borough, getting a donation of thirty acres of land for the seat of justice. That they fix it in the southwest quarter of section 28, T. 10, R. 7, in Macoupin county. The minutes of the court show this: "The court received report of the commissioners appointed by law for fixing the seat of justice for the county,

which report reads as follows: The commissioners appointed by the General Assembly of the State in 1829 to locate the seat of justice for the county of Macoupin, having fixed upon the following site for the seat of justice for said county, and lying on the southwest quarter, section 28, T. 10, R. 7, donation, thirty acres to be situate in an oblong square, 80 poles in front, on the north side to run 60 poles south, stake drove on the north side of the public square, equi-distant from east and west corners on north side, facing Main street, to run due east and west." 1st June, 1829.

SETH HODGES. [SEAL.]

JAS. BOROUGH. [SEAL.]

JNO. HARRIS. [SEAL.]

"The court received a title in fee simple for the above described lot or donation of ground, which said bond is ordered to be filed in the clerk's office of this court."

The deed of Hodges and Good to the commissioners—Lewis Solomon, Roger Snell, Samuel Lair—of date 13th of February, 1833, of thirty acres recorded in the court house. The deed refers to the act of the General Assmbly appointing the commissioners aforesaid—that they did locate the seat of justice in southwest quarter of section 28, T. 10, R. 7. in Macoupin county, and for a donation of land for the purposes of court house and jail, and the erecting of other public buildings. Hence the deed is made to the county commissioners, and their successors forever for said purposes, and for the use of the county. "Beginning at a rock 12 or 13 inches wide, 6 or 7 inches thick, and 3 or 4 feet long in the ground, in center of Main street, on eastern boundary line of the town of

Carlinsville, by plat or map adopted and agreed upon by the commissioners and of record in said county, and running west with center of said street 80 poles to western boundary line, thence south with said line 60 poles to south boundary line, thence east 80 poles to eastern boundary line, thence north with said line 60 poles to the place of beginning, making thirty acres, more or less."

It will be seen in the act of the general assembly that the commissioners' court were to "lay off the same or any part thereof" into town lots, and sell the same to the *advantage* of the county, and the proceeds to be appropriated to the erection of a sufficient court house and jail. The lots were laid out in pursuance of the act by the court, but in selling them, and getting the money, the records or minutes of the court does not show. It shows where certain persons were appointed to sell lots, and where report was made, and received of such sales, but instead of stating what the lots sold for, or how sold, or money got into court, nothing of that sort there. The court says report made by persons of lots sold under his appointments, "all satisfactory." The acts of the commissioners' court at that time are many, and important. It appointed its clerks, approved their bonds. For wrong action it tried and ousted them from office. It appointed revenue collectors, and fixed how much taxes should be raised, and fixed weights and measures; also, it fixed rates of taverns for board, and for liquor. The court was in fact king of the county. Yet there is no tyranny seen

in its action, in that long record of poor writing, but honest capitals always in the wrong place. Hardly any points of punctuation. Yet, enough is shown where now, I, a friend of the court, and that of justice, am enabled to draw something from that docket of these entries for a great county, in a great state, and which reached through the space of eleven years to the year 1840, when the brick court house in the center of the square was completed. There is no index to that docket. What have the officials been about? To have left such important and valuable minutes or records in the dark, among cobwebs, where not one in ten thousand ever looks into that book. Much less, does one look there to study its contents. It is now my opinion had the book been in proper time studied by any good working lawyer, and had the book recopied, and indexed, so one might find what he was seeking instantly, instead of having to go through the whole record getting here an idea, there another, here one thing, there another. There is no connection as the book is now. One has to make his own connections. So I had no small labor in working the case to make the reading of this book, on this commissioners' court items easily understood. The county ought to revise and dress anew that old book, at any cost or expense. The book is a better friend for this county than these court house bondholders, who forever eat us out of substance, and yet say, "not enough." I shall dwell no longer on this point, but before I end this discussion of these three court houses, I shall show as clearly as mathematics that the county is burdened with debts which are illegal and

void. Where is the land that was given to the county forever? Where was the power to sell more lots of the thirty acres than was then needed for court house and jail? Where is the power to remove the court house from the original spot or place selected by the commissioners on which it and jail were built? Where the power to sell court house and jail lots and buy others at the expense of the county? The spot selected and accepted under the act, under the donation, this spot cannot be sold, nor confiscated. It is as though the king owned it. We, the people of this county, are the owners in fee of that land forever, unless they have parted with it by some act under the law. I will not take up these four vital questions now, as I have more items from the court's docket to give you. When these are all copied, where it is shown the amounts spent in court house and jail, then it will be in order to answer the four questions above put, and that will demonstrate the rights of the county, as well as the claims of the bondholders, who insist upon the county being forever taxed to fatten them, and their belongings.

From this old book—this old commissioners' court docket—I now proceed to copy some items, which, I believe, will not only instruct, but prove interesting to the reader.

"It is ordered by the court that the lots of numbers following sell for the prices following, to-wit: Lots 73, 77, 76, \$12.00 each. Lots 79, 80, 81, 82, 70 and 67, \$6.00 each. And the lots unsold in block immediately south 1st S. st., \$3.00 each, and that the commissioners take no less."

"It is ordered by the court that the clerk of this court

contract for two seals—one for the use of the county court clerk's office, and the other for the use of the circuit court clerk's office, and that he be authorized to draw on the county treasurer for amount of costs of said seals, and order that amount paid when so much is in his hands belonging to the county."

"Also that the editor of the Illinois Intelligencer be allowed the sum of \$2.00 for publishing the advertisement of the sale of lots in town of Carlinville. That the clerk pay same out of any moneys got for sale of lots."

"On motion of William S. Holton, he is allowed to keep a tavern at his own house in said county for the term of one year. Given bond \$100; also paid tax \$1.50; amount tax assessed on said stand by the court."

"Ordered by the court that Theodorus Davis be allowed the sum of \$1.25 for letting out the erection of the court house in the town of Carlinville." September term, 1830.

"June Term, 1829—Ordered that the surveyor lay out in lots, under direction of the commissioners, and 20 lots to be offered for sale."

"Till public buildings be erected, it is ordered that court hold at house of Ezekial Good, near county seat."

"The court being advised do order that the sheriff collect but one-half per centum ad valorem of the revenue on personal property listed for taxation in the county, and that the treasurer remit one-half his charge, and so much of the former order, as required one per centum ad valorem be null and void."

"21st of August, 1829—It is ordered by the court that Charles Lear be allowed the sum of seventy-five cents for one day's labor, in cutting hazel in the town of Carlinville."

"Ordered that Theodorus Davis be appointed commissioner to sell and dispose of the lots in the town of Carlinville; also that he be appointed agent for the county to superintend the letting out the erection of the court house and pound for this county; also, that H. H. Davis be allowed the sum of \$2.00 for two day's labor in cutting hazel in the town of Carlinville. Also, that Jno. L. Davis be allowed one dollar for one day's labor for cutting hazel in said town of Carlinville."

"It is ordered by the court that the building of a court house for said county of the following description, viz., to be built of hewn logs 18 by 24 feet, the logs to face one foot on an average. The house to be built to be two stories high, the lower story to be 8 feet between floors, and the second story to be six feet below the roof. To have one door below and one above, door to be cased, and to have a good strong plank shutter. The windows to contain 12 lights or panes of glass, 8 by 10. Two good plank floors to be jointed and laid down rough. Roof to be double covered, with boards, weight poles to be shaven. Cracks to be lined on the inside with shaven boards and crammed on the outside with mud and straw, or grass well mixed together—all to be composed in a strong manner by the first Friday after the second Sunday in August next. Will be let on a credit of six, twelve and eighteen months to the lowest bidder on the 19th inst. The

undertaker to give bond with approved security for the performance of his contract, and the clerk of this court advertise the same."

I have copied this order of the court, being short, simple—no big airs or grandeur there—to be compared with the way things are done now. See how careful, simple, honest this court's statements? "Door to be cased, and a good strong plank shutter." "Windows 12 lights or panes of glass, 10 by 8." He does not even say "inches." This affiant avers, his ill knowledge of "weight poles." Have made no inquiry—don't know that Webster defines it.

The contract or order for the jail is quite lengthy, so I have omitted its copying. It must have cost considerably more than the court house, which cost the sum of one hundred and five dollars and sixty-six and two-third cents. "The jail was to be 18 feet square, made of hewn logs—the undertaker for its performance to give bond to the county commissioners, to be completed by 1st of September, 1833."

"September Term, 1830.—"Ordered that the clerk of this court notify persons indebted for lots situate in the town of Carlinville that unless they come forward and make payments between now and the next term of this court their notes now due will be put in the hands of an officer for collection."

Think of a court sitting down over his docket making an entry like that one, giving notice to debtors for lots, by an officer, to "please come round" and settle up by next term of the court, instead of them being then there to pay for the lots they had bought.

“Ordered that Seth Hodges, the undertaker to erect the court house, in the town of Carlinville, be allowed the sum of \$48.33 1-3 for the same, to be paid out of the money arising from the lots in said town.”

“Also that John Gray be appointed commissioner to sell and dispose of lots in the town of Carlinville.”

“Ordered that Seth Hodges undertaker to build the court house in Carlinville, for the county, be allowed the sum of \$57.33 1-3 for erecting and finishing the same and for extra work done on same.”

“September Term, 1832.—Ordered that the clerk borrow for use of the county for one year \$137.50, provided he can do so by giving not exceeding fifteen per cent. per annum, and that he pay the same to Hardin Weatherford to build the jail of this county.”

“March Term, 1833.—It is ordered by the court that the following species of property, viz.: Town lots, slaves indented or registered negroes, or mulattoes, servants, wagons and pleasure carriages of every description, distilleries, all horses, mares, mules, asses, and meat cattle above three years of age; watches with their appendages, clocks, household furniture, hogs and sheep, be subject to a tax of one-half per cent. for the present year, and that the county treasurer list the same accordingly.”

“March Term, 1835.—Ordered by the court that James C. Anderson, Isaac Greathouse, Seth M. Otwell, John R. Lewis, John Wilson, be appoint-

ed agents for the county to borrow a sum of money not under five, nor over \$7,000, at interest not over eight per cent. per annum for the term of years, not under six, nor more than ten years. It shall be borrowed for the purpose of erecting a good and sufficient brick court house for the county aforesaid, to be lent for said building in such manner as the aforesaid agents shall direct; said court house shall be completed within two years from the time of obtaining the money. That reasonable compensation be allowed said agents for their services while necessary engaged in the discharge of their duties, they enter into bond of \$4,000, made payable to the commissioners and successors."

"March Term, 1836.—It is ordered by the court that the agents appointed at the March term to borrow money, not under five, nor over \$7,000, at eight per cent., not over, for term of years, not under six, nor more than ten years, for brick court house for the county, be authorized to give ten per cent. to be borrowed for the county. The faith of the county to be pledged for its payment, principle and interest.

"It is further ordered that said agents publish for three weeks successive in the Alton Telegraph and Illinois Republican their intention of letting out the building of said court house previous 8 to 5 weeks before letting it out, and report costs for pay."

"December Term, 1836—Jesse Rhoades, Thomas Corr, Ezekial Ross, County Commissioners."

"It is ordered by the court that John Chapman be al-

lowed the sum of \$16.50 for boarding a pauper the last three months, and furnishing shoes, etc.”

“From the return of Jacob Sears, esq., it appears that David McDaniel was fined before him the 11th of October in the sum of \$3.00 for committing an affray, and also that Milton H. Bacon was fined at same time, and for same offense, in the sum of \$5.00.”

“It is ordered that the sheriff be authorized to contract for the repairing of the scaffold, and steps of the jail, and that he report the expense of same to the next term of the court.”

“Also that John Logan be allowed the sum of one dollar for cleaning out the Methodist meeting house, after the holding of circuit court.”

This last item is now new to this generation. It ought to have a comment. Think you of holding court in the Methodist meeting house, and John Logan getting the “sum of one dollar for cleaning it out.” I suppose this was the good Dr. Logan, later Col. Logan, since dead. I think I knew the doctor, and I liked him. He was not a stingy man. He had a kind heart. He believed in God, and that one would be rewarded in eternity according to the “deeds done in the body” here. That judgment would await the soul in justice. He told me one time this. We were talking of the way Ireland had been ruled and oppressed for centuries. His words were new and surprising to me. Said he: “If Ireland only had one hundred Methodist preachers, she could be freed, and have her own government.” There is some truth in this. I

have often thought of it. When it is known that England always has her army, her police at all points forever on the watch for "suspects;" also her detectives, born spies to down and betray those they do not like—when it is known that all her diplomacy is to fatten her at the expense of all others; when it is known she grants and endows the College of Maynooth forever, with a large sum of money yearly, to educate Catholic clergymen in Ireland, so as to have them as leaders on her side; when it is known that the great mass of the people of Ireland are Catholics and they can not belong to secret orders; when it is known that she keeps up a dissension between the Catholic and Protestant population there, then it is easy to see—it is as clear and true as mathematics, such a people cannot wrest their freedom from England, because, you see, they cannot be revolutionists. This word revolutionist has been lately defined in Congress by some one. He said the difference between a rebel and revolutionist is, the one does not succeed, the other does. So, you see, if one can join no secret order, then he can not be a rebel, or revolutionist. Before he is a revolutionist, he must be a rebel, and in this he must keep his own secrets. Those who succeed in war are best at keeping their own secrets, and finding out the weak places in the other side. Those thoughts came to me as I began to copy the item about the doctor. I liked him as I said before. He did not believe in the oppression of any people. He believed in their freedom. Were he now here, how he would advocate the independence of Cuba from any kingly rule. The Cleveland-McKinley policy to him would be un-American and wrong."

"Also that John Lewis, county treasurer, be allowed the sum of \$75.00 for listing the taxable property this year."

"It is ordered by the court that John Chapman be allowed the sum of \$15.00 for boarding a pauper three months."

"It is ordered by the court that Elisha Starkweather be allowed \$8.75 for boarding and attending on a poor sick person."

"It is ordered by the court that the following be favor rates for the year 1837, to-wit:

For one person.....	25c
For stage passenger, do.....	37½c
Lodging for one person, per night.....	12½
Horse, per single feed.....	12½c
Horse, per night and day.....	37½c
Whiskey, per half pint.....	12½c
Brandy, rum, wine or jin, per half pint.	25c
Cider or beer, per quart.....	12½c

And that the several tavern-keepers within this county are allowed to receive the foregoing rates and no more.

"March Term, 1837.—It is ordered by the court that John Lewis be appointed county treasurer for the County Macoupin for the present year, who thereupon entered into bond with Bela White, John T. Wood and John Wilson securities in the penalty of \$3,000."

"It is ordered by the court that Jefferson Weatherford, sheriff, be allowed \$8.50 for dieting a prisoner."

"It is ordered by the court that John T. Wood be allowed the sum of \$3.00 for boarding a prisoner at his house."

"It is ordered court adjourn one hour. Court met pursuant to adjournment."

"Negroes Taxed.—David A. Smith produced in court certificates of freedom for the following named persons of color, viz: Old Isham, Young Isham, Anthon Monamia, Nathan Henry, Mary Kelly, Eliza Thomas, John and Sarah, which said persons of color presented their bonds to this court in the penal sum of \$1,000 each, that they become not a county charge, and that they would all well demean themselves in strict conformity with the laws of the state during their residence here, offering the said David A. Smith and William A. Robertson as their securities, who were approved by the court."

This item about negroes struck me as a piece of strange civilization. It will look strange to any one who has never resided in a slave state. It will look strange now, so many years after the war, to nearly all persons. Of course, it will be entirely new and strange to the now rising generation. It is said that "truth is stranger than fiction." Is it not so? Here is a free state, always was, and yet I find a statute enacted, headed, "Negroes," approved January 17, 1829, under and by its command the court acted in the item copied. This statute has four long sections and three pages. It is a curiosity. The white Caucasian, of any thing descending from England's civilization, could make any kind of a statute, and argue it reasonable and holy, why will newspapers write stories, and fiction, and lies, and sickly sensations to our young men all over the land, while the past history, so new and interesting, is to us as dead? Why fill newspapers with "stuff," when an item like this might be resurrected and teach us what we are.

"It is ordered by the court that the plan of the court house in the county, that the stone caps be dispensed with and that brick arches be turned, and also that the sills for the windows of stone be dispensed with, and walnut sills be received in their place, and also that \$170 be deducted from the price of the building of said house."

"September Term, 1836."—It is ordered by the court that Beatty T. Burke be appointed to keep a public tavern in the town of Carlinville, for one year from 17 Sept., 1836, he entering into bond, with Jefferson Weatherford security, condition as the law directs, and paying the sum of \$3.00 to the clerk with the costs."

"Special Term, 1836."—The court met pursuant to adjournment the same to-day as yesterday."

"The court adopts the following as the plan of the court house to be finished first January, 1838."

"March Term, 1839."—B. T. Burke appointed collector for the revenue in and for Macoupin County for the year 1839."

"March Term, 1840.—The builders of the brick court house tender the same finished. It is received."

The world of men, the whole world of colleges and professors, cannot beat this item for brevity. Here is this brick court house in the square tendered to the court as finished by the builders, and "it is received" by the court. It then shows \$4,000 paid builders. This shows honesty all round. Where this is, where there is no trick to deceive, there is no trouble. Tricks and deceit fill this world with trouble. It seems to me these tricks in aid of one's pocket sprout for-

ward like thistles, cockle burrs and jimsons that encumber the earth, but must be brought hither by the hand of labor and cultivation.

"May Term, 1837.—It is ordered that Jeff. Weatherford be allowed \$2.50 for furnishing a straw bed for prisoners."

September Term, 1837.—"It is ordered that Giles Adams be allowed the sum of \$23.00 for timber furnished in building a bridge across Long Point Branch."

"December Term, 1837.—John Wilson, clerk of the court, removed. David A. Smith, as friend of the court, suggested that John Wilson, clerk, altered bond, defaced and falsified the record. Removed."

"A. McKim Dubois appointed clerk pro tem."

"March Term, 1838.—John A. Chesnut appointed clerk."

"David McDonald allowed \$230 for fencing about the new brick court house."

"September Term, 1838.—Lewis Solomon, Samuel Lair, etc., county commissioners."

"Ordered that B. T. Burke, Esq., be requested to proceed as soon as possible for use of the county, such weights and measures as are required by the laws of the state, to be county standards for seals and weights and measures, and for said county. The same to be paid for out of the revenue in his hands as sheriff of Macoupin County, and to be credited to his charges as such sheriff."

"March Term, 1835.—The citizens of Carlinville are requested to attend at the court house on the last Saturday in January for the purpose of taking into consideration the pro-

priety of incorporating the town, January 16, 1835. Meeting at one o'clock."

At a meeting of the citizens of the town of Carlinville, held at the court house, 31 January, 1835, to decide whether said town shall be incorporated or not, more than ten days' notice of the object of such meeting having been given, John S. Greathouse was chosen president and Seth M. Otwell clerk, the oath to faithfully discharge the trust reposed in them having been administered by A. S. Walker, a justice of the peace. They proceeded to take the votes of all the qualified votes present, and on counting of the votes it was found that 23 voted in favor of the incorporation of said town of Carlinville and none against it. Given under our hands this 31st day of January, 1835. John S. Weatherford, president; Seth M. Otwell, secretary.

Here it is seen when the first move was made to incorporate the town of Carlinville. The work of these early settlers, from 1828 to the finishing the brick court house, to me has proved all new, and as interesting as it was new. The notice of this last meeting was done by Dubois, and well done. His work in that old docket is the only work that demonstrates culture. There are even now few who could equal the record he made in that docket in the Wilson case, for the defacing the record and malfeasance in office. Who, now, among us know anything of our city, then organizing with only 23 votes, but none against it. Is there any place, in the state, now, where an election could be had with ten days' notice, of such importance, and have all in unison? None against it. Only

23 votes at the meeting. Think of any meeting now to organize a city with only 23 votes. Shakespeare's "Rabblement" would have more votes than that. They would, however, be not of the same metal. The more votes now, the more ill-health in the body politic.

That court had, even then, some idea of dignity. In the item of Burke's being empowered to procure weights and measures for the use of the county, according to law, they style him B. T. Burke, Esq. That was in 1838. You see Burke was even then an important man. Well, I became acquainted with him soon after I came to Carlinville, in 1863. I think he then boarded at the same house I did. After that I had dealings with him, and I will say this truth, to me, he was a grand man. Some were prejudiced against him. Persons prejudiced can never see straight. They never knew him. A jury in the circuit court would give more weight to his evidence than to a dozen of other witnesses. I know some who cannot tell truth out of court, nor in court. Some cannot tell truth even were they to try to do so. Born wrong. Burke was a man of truth. I used to think that his merits were not sufficiently appreciated in this county. Think of such a man being swerved from the path of duty to the people in any of the halls of legislation. Think of a man like him voting for an incorporated company, say the Building Associations, to pay no taxes. He would vote all must be taxed under the names they are known; sue and are sued—any other method is fraud. That is what he would do. Burke never refused to help any one that showed an honest effort

to help himself, when appealed to for such purpose. He did believe in the action of man being self-supporting, and not a beggar, when work could avoid it. I am not aware of any case where he oppressed the poor. I do know when they did "bite" him, ran away in his debt, and yet he made no complaint. He was a gentle landlord. He had also considerable ambition.

You will notice that David McDaniel had an eye to industry, for above it is shown he got \$230 for fencing about the brick court house.

You see that as early as 1838 that Mr. Chesnut was appointed clerk by that court, not then going to the trouble of announcing his name in the papers for that purpose, with costs; not going to the unhealthy method we have now in our midst of furnishing beer, whiskey, money, Sundays as well as week days, to seduce voters from the path of justice and rectitude, when they vote as the belly dictates, instead of as conscience and rectitude demand. Of course this does not apply to all voters. That voters are seduced is going to work some day a hardship that will poison the whole machinery of the government. This sin will yet find them all out. God's eye is on them. No evildoer from that of Cain to this time can escape the retribution. Those who will go back on friendship, right, justice—also their pledges—are sowing to the winds, to reap the whirlwinds.

In that docket there is only one case of malfeasance in office shown. That is the case of John Wilson, clerk, who

was ousted or removed by the court for altering and falsifying a bond.

You see they took some care of prisoners in those early days in this county, for Jeff Weatherford was allowed by that court \$2.50 for furnishing a "straw bed for prisoners."

It is also seen that B. T. Burke did not have to canvass the county in 1839 for the office of revenue collector of Maocupit. The court did the work—appointed him to the office. Then they styled him "Esq." In my time he was styled "Major." In the year 1836 it is seen he got a license from the court to keep a "public tavern" in the town of Carlinville for one year, and he paid the sum of \$3.00 to the clerk, with costs.

You will notice how the "plan" of the brick court house was changed, "dispensing with stone caps," and "turning brick arches" instead; also the "sills for windows dispensed with" and that of walnut ones received, and here was a reduction to the county of \$170. I have known of public works where there were ordinances made, making essential changes and alterations from original ordinances and that in favor of the contractors and against the city. Very many more dollars than this amount stated in that docket, but no money deducted to favor the city. Things are not done that way now. That whole docket of some 13 or 14 years time does not show the words "boodle" or "tramp." Think of deducting money now from contractors in favor of the payor? It would not be considered "smart," nor "up to date" business.

That item in that docket is worthy of perpetuation, as showing that both sides were dealing justly, "on the square."

As to taxing negroes and mulattoes then, this was new to me, filing in that court certificates and bonds, and David A. Smith and the good old Doctor Robertson, long since dead, they appeared to stand by the oppressed. That they must not be a charge on the county, and must behave or demean themselves in strict conformity with the law. How things have changed since those days. Wonderful that men at one age or time do things, as right, which at other times or age seem so strange and wicked. The idea of those poor fellows called upon to give bonds to that court, simple and yet, in power, regal or kingly court, is certainly new to me, and demonstrates that our Caucasian race was never behind in the elements of tyranny to the weak. Is there any history of their ever repenting or being sorry for wrongs committed upon the weak of any race? Even this little item gives one something to think about. There are many white men to-day, everywhere—nay, thousands; perhaps millions—who think they are free, who are forever in a state of vasalage and misery. In a state of want for the necessities of life, which the good God grows and reproduces on the soil, if cultivated, which the lords of the world manage to keep labor out of such fields. They keep millions of acres for grand men, so born, as they think, to hunt on. Then the poor natives can fly westward to the land of the free, which is becoming a field for "boodlers."

You see how simple the thing was done, when John

Lewis was appointed by the court on that old docket county treasurer in 1837. His bond, \$3,000—White, Wood and Wilson securities. I suppose there were no banks here then. I see no mention of such grand celebrities, nor anything about banking embezzlements. I see nothing of bankers' names to these bonds in that court. To have a treasurer in these days of a county without some of these big names would show, or seem, that the official was not of so much wonderful importance in the community. The ones you go with now give you reputation and prestige. Can it give one true character?

I have an opinion on this point. It is said it is prudent, some times, not to tell all you know, even though you tell the truth.

Think of Elisha Starkweather being allowed \$8.75 on that docket for boarding and attending a "poor sick man." I have in the last year heard of one man dying of want, ill care, and poverty, when I know of efforts made in his behalf from the proper authority, without avail. Yet, no one is hurt. Great country. The law of the "survival of the fittest" is the magic thing men are after now. The wheat dies in the ground—it loses its original plumpness before it sprouts, to grow and multiply anew many fold. It appears to me that man also must die, before his soul is permitted to fully see truth, justice and fair play to all. "Having no respect of persons in justice, for a piece of bread he will betray thee."

You will see the "favor rates" of that court on that old docket to limit public houses or taverns, making rates above which they could not charge. If such were now done, you

would hear many clamor, decrying it to pieces, and say it would be anarchy of the government. They must have their freedom to make their own contracts for their own things. Yet they must see that their freedom is limited in drawing interest, and the time a note or mortgage runs, without dying. Whiskey, per half pint, $12\frac{1}{2}$ cents. I suppose he thought this would be enough for each one that put up at the tavern. At that time beer was no higher than cider—each per quart, $12\frac{1}{2}$ cents. It says the several taverns could get these rates “but no more.” This last phrase, “but no more,” seems to me healthy. The old days certainly must have been favorable to the consumer. I notice the good-hearted old court made no threats on that docket, in commanding his taverns what to charge. It did not utter threats; if they should violate his commands in these rates for board, whiskey, beer, wine and cider, as well as gin and rum, that they must be whipped, or go to prison. In those days the people revered the law—there were but few transgressors.

In these items on that old docket, I can see the law and action of that court—both were just. Neither done by tricks, nor deception, nor partial, nor one-sided, nor for classes on pretense of it being done for the whole people, or under general law. Nothing is seen of that kind in that old docket, which, with all its imperfections of learning, I have learned to love, and am now giving vent to thoughts for the young and old, high and low, learned and unlearned, legislative and judicial, State and Federal, from city, county and State, to that of the Federal government. My thoughts and arguments

on taxation will challenge all legislation—all construction of the courts on the statutes I have seen in that regard, both State and Federal. It will be found true that there is no judge in our country but what will be benefited by a study of this book on this question, in searching for what he must know, should he be a true friend of justice and the people, as well as a lover of solid government, with institutions that ought to live forever.

The docket in one place shows that Seth Hodges got \$48.33 1-3 as undertaker to erect the court house. This was in 1830. Again, the docket shows this entry: "Ordered that Seth Hodges, undertaker to build the court house in Carlinville, for the county, be allowed the sum of \$57.33 1-3 for erecting and finishing the same, and for extra work done on the same.—Sept. Term, 1832." So Mr. Hodges got in all for building the old log court house, 18 by 24 feet, the sum of \$105.66 2-3. This item shows the way these old settlers in Illinois began to do business. These men were honest, frank, not "puffed up," truthful, and knew nothing of tricks to deceive, knew nothing of "boodle" and lobbying. These were the men that would run to wrest a neighbor's ass or ox from its swamping in the ditch. Nowadays a young man, or young woman, attending a dance would have enough expense on their backs to build more than a score of such court houses. Some of these modern folk, with much impudence, much brass, would turn up the nose at that building. They would not acknowledge their fathers hewed the logs and built it. They tell us the "world is getting better, getting wiser." A

world of honest labor, frankness among men and women, too, and that without guile, when each neighbor can have confidence in the other neighbor, then the world will be better. Then the world, even of professing Christians of all denominations—I do not except any—will be better than they are to-day, or have been from the time of the Jews in the wilderness to this very hour. Of course, I do not hold there is no good persons among these. There are some, even many, now saints on this earth. They will do to “bank on.” It may be their worth spares the world from destruction. The wicked, the transgressor, the boodler, all these are blind spiritually. God’s grace is far from them, and so they grope in darkness, till at length they come to grief. “The wages of sin is death.”

It will be seen that John Chapman got \$15.00 for boarding a pauper three months. Also that John Lewis, county treasurer, got \$75.00 for listing the taxable property of the county for that year. What a pity such property was not listed now, in the county, instead of having swarms of officers everywhere to do so, which forever cause irregularities and errors, and confusions, and wrangling, and displeasure among many. It is like so many different officers or generals running an army, each one being the “boss,” instead of one general-in-chief. The army would be run to death. Here the taxpayers are run in the same manner, with a swarm of officers, assessors and collectors, all running in every township each year, making things lively for those who want a good time at elections. So much confusion in the whole system of taxation. It does not comport with proper order and good gov-

ernment. How simple was the old method shown in that old docket. That court did the appointing of one set of officers, who gave bonds, and did the work of the county. Now there are as many in each township drawing pay. The end is confusion. The end is crooked, unfair, irregular, in some cases partial, some taxed, some not. There is no necessity to raise one dollar in five, as is now done, by taxation. Every year worse and worse. The work reminds me of a railroad wreck off a deep embankment or high bridge, where so many meet death at the twinkling of an eye; the papers tell us "none to blame." It was your misfortune to be there. "If you don't like how you are taxed move out."

You can see how the court ordered a change made in the levy of taxes, by ordering the sheriff to simply collect on personal property one-half of the former order, which was only one per cent. ad valorem; and then the treasurer to remit one-half "his charge" and so much of the former order on the docket as conflicts with that one was "null and void."

One-half of one per centum on the valuation of property was law. How much is it now? In the country about ten times as high. In the cities from fourteen to twenty times larger. Is not a man foolish to undertake to build him a large, costly house, to live in in the city now, unless he has a bag of "stuff"—yellow at that—that can never "give out."

At the March Term, 1838, there is this entry: "On this day came John Gray, commissioner for and in behalf of the county to sell and dispose of the lots in the town of Carlinville; appeared and made a final settlement with the court

for all the lots sold by him in said town, and paid to the court the amount due the county thereon; therefore, it is ordered by the court that the said John Gray be exonerated of all claims against him as commissioner aforesaid of said county."

Here it will be seen that one can not know from this entry by the court of this settlement by Gray, whether there was a written report or verbal. The court does not say. It does not say how many lots were sold by him—how much he got for them, nor how much was paid into the court. Yet John Gray was a good and faithful servant, as I take it, and so he was "exonerated" by the court.

I have now copied at some length from that old docket, so long lying at rest among the court's cobwebs—lying there unindexed, undressed, unrecognized, from 1840 to the present time—seventeen years more than the sons of Israel spent in the wilderness. I have copied you these sections of a statute passed at Vandalia, printed at Cincinnati in 1829, creating the county of Macoupin, giving it legal government life, and which also, unfortunately for the county, was suffered to rest among the cobwebs, deserted and unknown, till I now, and believe for the first time, brought forward as the *key* to unlock the questions of the court house bonded debt. Of course, some, perhaps very many, may say: "O, too late now to do anything." "Better late than never."

Suppose I tender what tax I think is just, or I ought to pay of right. The officers refuse it, unless I pay all. Suppose I resist the item for court house—I refuse to pay it. My

land is then returned to the county clerk's office as delinquent. In that court they proceed to get judgment against my land for the taxes. No one will buy mine. They formerly did so, but they have learned better now. They see it won't pay. They have ceased to stick their nose in my tax business. Then the land is let down to the state, by law, unless I enjoin the sale. In that case I file a bill in equity in the proper court, where the other side is compelled to show all their action just and equitable, else they become defeated. Here it is in order to take up my four questions, which I promised to do, and,

First. Where is the land that was donated to the county forever? It may be said "it was laid out into lots and sold to build a court house and jail." The docket does not show how much the lots sold for, though I shall yet see how much the deeds called for, and then can make an estimate whether they went beyond the power given the commissioners' court by the act of the General Assembly, which was to sell to the interest of the county, and to reserve enough of the thirty acres for jail, court house, and other public buildings for the use of the county, and when the place was selected for these buildings, or the spot for the seat of justice, then there it was to remain forever, and no power on this earth can alter or change that legislative act then complied with by the commissioners, and Hodges and Good donating the land for the purposes set forth in that statute. That act was made for me and all others who thereafter should become citizens of Macoupin county. It must be known that the of-

ticers can not do as they please in the administration of the people's business, or their legal affairs. They take an oath to discharge their duty according to law, and their best ability. Their best ability for the public good. This is not simply formal. They must substantially comply with that oath in administering the laws to the people's good. Where is the ground on which the old log jail and log court house were built? Of course the ground did not fly away, but where was the power to divest the county of that ground?

That ground or spot which was accepted by the court for the county, under that statute, is the permanent spot for these buildings yet—it being the permanent seat of justice for this county forever. The legislature cannot change it. The legislature cannot legalize the debt, so as to sell or forfeit my land for taxes to build a court house and jail at any foreign point from the original spot which that court accepted and found in that old docket, and I thank God for his goodness to me in giving me a will and nerve to work for the right, against mountains of crookedness and gross negligence in the transaction of public business. To me it is easier to do the right thing than the wrong one. In working any problem in figures, when you work it right, all is easy. When you go wrong, even a unit, then, the more you add, subtract, divide or multiply, the worse it becomes. It is so in this business. They have gone wrong. I do not here now charge that the officers who built the court house were aware of the law of the case, and the facts as I have demonstrated from the statute of 1828 and 1829, and this old docket of that court. In

fact, at the time they were building the new court house, I thought it was for the men of wealth and age to straighten things crooked. I knew little of the legal rights on either side, nor would I now were it not for this docket and this statute. With these, everything is day light in that wilderness of strife, ill will, much turmoil, and a mountain of debt to be paid in boodle taxation. "We have sown to the wind—we are reaping the whirlwind."

CHAPTER VII

EDUCATION.

That the youth of the land should have an education, and that at the public expense, there is now hardly any question. But how far at the public expense such is to forever continue is the question. That the youth of the land ought to read, write and know the ground rules of arithmetic there is no question. But when it is sought forever by tax legislation to burden many with more than common sense—more than a necessary education of the masses under 21 years—then its utility, its justice, may be questioned. Can there be one now found who has received his education under this "free school" system that ever prays for the tax payer? Can one be found whose heart is always grateful to the laws which grant the boon? Shall laws be forever made that so tend to destroy gratitude in the human heart? It is said: "The gods help those who help themselves," The Indians

have been helped—educated perhaps for two hundred years. How much good has it done? They have been fed, clothed, educated and preached to. The result is fruitless. The old habits, the old Indian freaks of nature, will assert themselves. “Can the Ethiopian change his skin, or the leopard his spots?” So many foolishly think the Indian can be civilized by teaching him the ways of the white man. So many also think that by the stuffing of education into the youth of the land for all time, and that gratis, the result is healthy and blessed. The result will make them a grand people. I am not of this way of thinking. I am not a believer in the “stuffing” process. It is said: “Where there is a will there is a way.” That is he who has a will to do will always find a way to do it. Who puts the will there? Certainly not the teacher, nor the school. He who created the heaven and the earth, and gathered the waters above and below into one place and called them seas—He gave the will. In some this will is more prominent than in others. In some it is forever weak. Education can never change the result. Education cannot make all alike mathematicians or linguists, or singers, or musicians, or orators, or logicians, or poets. As the embryo is created, its bounds are fixed, beyond which the man cannot go, no more than the proud waves of the ocean can overflow, overstep the sands and bars there made to back them in. “Hitherto shalt thou come, but no further—and here shall thy proud waves be stayed.”

The idea has gone abroad that the more free education the less crime. Were this true its advocates might be con-

sidered consistent. But it is not true. The great moral wrongs seen in legislation, federal and state, since the war, have been all done by the educated. Instance the congressional salary grab, voted by and for themselves each \$5,000 as back pay. The presidential electoral commission, made up of five from the supreme court, five from the senate and five from the house, all educated, all in a raffle. They pretended to count the votes. At length it was named the "7 to 8" pooling machine. One man fixed it. His politics did it. He counted "Hayes in, Tilden out." That one count made Hayes four years term \$200,000, and swarmed the country with young heroes who served their country for pay. That one count was the killing of justice, and the praise of crime by millions. The mighty embezzlements seen and read of since the war are all by the educated. The cremation of his fellows for the insurance money was done by the educated. Holmes' History and facts are against the side of those who wish to make a great people by "free education." What do we wish to educate? Evidently, the intellect. Some think if the young are stuffed full of figures, or other intellectual knowledge, without any appeal to his heart, which is the quicker and safer guide, then they will be all right in the days of manhood. Some think the intellect alone must rule the man. It is said: "The heart is deceitful above all things and desperately wicked." How much time is spent in any school now to correct and chasten this thing? How much time is spent now in any school to frown down on anything base, on anything by which one might take advantage of his

fellow by deception? How many teachers are they in these, our boasted "free schools," that appeal to any advancement outside the intellect? Is the thing called the human heart ever mentioned? The idea is, the whole man is moved up or down, great or small, rich or poor, good or bad, honorable or dishonorable, true or false, grand or low, by that gray matter, the doctors term the brain. This is the organ of calculation. The organ of figures. It is the organ of reasoning—sometimes right, sometimes wrong. The heart decides rapidly. As quick and true as a flash. He whose heart is free from guile, and there are such persons. You will find these are always in the right, though often proclaimed wrong by those who are incapable of understanding them. If the heart is so desperately wicked it may be asked: "How then can one be free from guile?" Simply because the great Teacher of this doctrine also taught sorrow for sin or wickedness. True repentance, true restitution. "If the wicked restore that he hath robbed, and cease iniquity, he shall surely live and not die."

It would seem that man has in him two forces—the positive and negative. These are always opposed to each other. They are not unlike that of good and evil, right and wrong, love and hate, stingy and generous, slowness and quickness, dullness and brilliancy. As the youth grows these things in his nature will be found more or less and so as the one side or the other becomes the more prominent, his desire will move in that direction. His mind, or passions, or muscles will move him in the line of the more prominent forces. Right

here is where the education of the heart should begin. If the evil forces predominate, then let them be put under restraint, just as one in his garden cuts down the weeds and briars or thistles that encumber the growth of the crop. It is very clear that the farmer can not raise a crop upon his farm unless he devotes his attention to it. A time to plough, sow, cultivate and a time to reap or take in that which is matured. In this case the careful farmer is alive to all movements in the work to be put on in and about the raising of that crop. He leaves nothing for chance or luck. So should the boy's education be, not simply that of stuffing his little head with so many things of no utility, no appeal to his young heart, that to be "good is to be happy," but on the other hand filling his head with a false ambition, that if he becomes a great soldier, scholar or orator, then he will go to Congress, or become governor or president, when the "rabblement" will cheer him as their chief. The education of the land today is in this direction. Yes, and for years past. Nothing ill, nor false, nor unhealthy should be taught the young. As he grows up, so shall he live. As he lives, so shall he die. "Stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach." "Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou liest down, and when thou riseth up." "And these words I command thee shall be in thine heart." Who now stands by the statutes, commandments and judgments? Are they taught in these costly, boasted free schools? It might be said

that the old laws are of the past, and are upset and abandoned. That we are under the new dispensation. The human heart is the same everywhere. Truth is the same also. Two and two make four in all places, and at all times. Moral laws have been the same at all times, but these laws are not taught nor impressed on the youth's heart by the teachers. The culture that is needed for the child is not given, because the parents, themselves, never were imbued with the blessed boon. So all sides go to seed, and the result is tares instead of wheat, sin and uproar, instead of joy and peace. What reader of these thoughts do as Moses thought? What parent teaches his children the great moral laws of God, when he sits in his house, when he walks by the way, when he lies down and rises up? Is it to be wondered at that things are going to seed and that misrule is the order of the day? This kind of teaching would be sweeter, healthier, cheaper than the stuffing system practiced on the young in free schools, by burdensome taxation. The advocates of all this great taxation for free schools, and futile accomplishments of that grey matter, the intellect, who claim the work is going to make us a grand people—never think that the kind, great man Lincoln, was not burdened with the stuffing process of hardly any schooling in such like tax institutions. The great lawyer of New York, Charles O'Conner, got three months' schooling—no more. It is said of him that for fifty years he was on one side or the other of every big case that went to the Supreme court of that State. That any case that was one year in the lower courts, he would reverse in the Supreme Court, upon

the pleadings or upon some mishap of counsel in the case. Perhaps there never was a man of greater will power than General Jackson. His New Orleans battle, his work on the national bank, and nullification demonstrates all this. School learning did not give him that will. It did not give him much of anything. His early advantages were those of a waif, having hardly any one to care for him. God cares for some people. He brings them up to confound scribes, Pharisees and hypocrits, men who assume all wisdom, all accomplishments, but had not sense enough to know that Jesus was king of Israel. Such men are here today. They are as sure to be here for all time, as that the poor are never to cease from off the land.

The two celebrated English portrait painters, Sir Joshua Reynolds and Thomas Gainsborough, whose work so often sold for \$50,000, one single portrait, and while they painted at the time of Warren Hastings, and Edmund Burke, yet from that time to this their work has not been surpassed nor even equaled. The point I want to make here is, that those two were, like poets, born so. Neither had any education worth speaking of, nor training, in the art of this, their grand achievements. They painted because they had to. It was their genius. The mind, the task, the love, the muscles, moved them to their achievements. It was their vocation. In that art they worked as true as the needle points to the north pole. Had these two men trusted to others' teaching, it would have simply cramped them, and impaired the beauty of their work. Who taught Columbus to discover this con-

tinent? Who taught Edison his wonderful inventions and achievements? Education must remain forever dumb in answering.

CHAPTER VIII

THE CHURCHES.

It is seen that the free school system is run from year to year in all the state; and in all the states, under laws made by men. That the system is almost uniform and universal. That there is not a new method and divers divisions seen every year. This thought strikes me as pertinent to the churches. They all read the same book as God's law to man. Pray to the same God for "peace on earth, and good will of man," or "peace on earth to men of good will." With all these efforts the world over the divisions and breaks multiply. Each break, each division, claiming for itself all truth, all holiness. Sometimes they think outsiders are in the wrong, which wrong, if persisted in, will bring its votaries to grief. It is doubtful that these churches, or their teachers, or ministers, ever consider that there is some wrong, some defect, in the organization of these churches, which are forever growing more diverse as time goes on. How strong they could be were they all united? How little it would cost each man to pay his share of the expense of running it? Here all men could hear God's word preached. Do these diverse teachers, or ministers, ever think that in old time, in

Jerusalem, they had a temple. It was for all the people to go there and teach and be taught, and worship God. "They found him in the temple, sitting in the midst of the doctors, hearing them, and asking questions." "And all that heard Him were astonished at His wisdom and His answers." He said: "I must be about my Father's business." Now, all these churches, all their teachers, all their ministers, profess that they are "about their Father's business," whose business was to teach "peace on earth," instead of war. Universal holiness and individual love to God and man by all. "One faith, one Lord and one baptism." In one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free, and in one spirit we have all been made to drink." "That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." In the multiplicity of these churches, each having a creed of its own—no two churches or creeds alike—then their members must be as children, tossed to and fro, and carried about with every wind of doctrine, by these different teachers, or ministers, though they may not know of "cunning craftiness to lie in wait to deceive." No doubt there is little time spent in thinking over these many diverse doctrines taught by so many different organizations. Not many among the millions trouble themselves in examining their own hearts—in thinking themselves wrong, all others right. They think themselves right; all others wrong. The Greek church, the Anglican, the followers of Luther, or all

the Protestant churches, Buddhists, Mohammedans, Brahmins, followers of Confusius, Shento religion and Jews, these, each and all profess to be about their "Father's business." In all wars, in the confiscation of property from its former owners to the strong, to the victors from their victims, they have always professed to be about their Father's business. Is it not time to ask whether the world at large is bettered by all this work of these hosts so zealously forever about their Father's business?" The poor, the needy, the hungry, continually multiply in all the land. The more churches the more these kind of people multiply. In large cities, where these costly structures point their domes to heaven, here they multiply. "He that hath the substance of this world and shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him?" The builders of these mighty edifices are all by those who profess to be about their "Father's business." They never think that they might be about their "Father's business" just as well to build less extravagantly, and let the poor have the part, which folly and extravagance forever crave. This folly and extravagance have so far entwined their evils into the ministers who run these orders that there is more time spent in preaching of money matters, and financial aid, than there is in preaching God's kingdom for the just on earth. There are some bishops in England whose annual salary runs above \$75,000. Preachers on this earth, among the poor, at this large salary, teaching the ways of Christ, who said: "The foxes have holes, and the birds of the air nests, but the Son

of Man hath not where to lay his head." And yet, these think they are about their "Father's business. All these extremes, all these divisions, all these extravagancies in churches and preaching lead to two things. The very poor have not the gospel preached to them. The very rich keep aloof from attending these orders, because they would have to pay "too much." The minister makes himself both assessor and collector, and so the levy on the rich man's pocket is in his discretion. It has come to pass that those who preach do not go to the "lost sheep"; they rather bid them "come or be lost.

Why should there be so many divine teachers of truth? If the truth simply had been taught, if the instruction had been uniform for centuries past, then mountains' weight of prejudice which have existed for these centuries in the breasts of the masses of mankind, as against those not of their faith or belief, would never have had a lodgment. So it will be seen that the temple for the whole people, where one might teach and be taught, *their* error and prejudice would soon disappear. "Let the dead bury their dead," "but go thou and preach the kingdom of God." This does not say, go first and rear a grand edifice, in the midst of some large city of sinners, and when completed, ring the bells on high to be heard afar by your multitude of sinners, and if they come not, then you have done your duty, and so you can demand your pay. "Let the dead bury its dead." "Come, follow me. Go and preach to the lost sheep. Teach them the way to righteousness and happiness." There is room for all in the same temple. "In my father's house are many mansions." How inter-

esting such a place of worship would be where questions could be frankly discussed by those who should be interested in doing good; where those of the sheep-fold might be truly known, where the ways of peace and holiness to the Lord would so advance, instead of its being as it is now, almost a dead weight. No one to speak or illuminate the heart, but the one who is paid his salary for so doing. Men do not consider that for centuries of preaching, there was no salary. God's followers preached without pay. Paul was one of them, when he said: "Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode." Here it can truly be said, that this St. Paul *was* about his "Father's business." Even then, not all who professed to follow in the Lord's foot steps did so, for he said: All were not true fathers who were then leading and instructing the people. "If you have ten thousand instructors in Christ, yet not many fathers." You see the instruction fails, and is made void. The instruction in God's law should be imbued with God's spirit, which acts on the heart, as sunshine on the flowers of the field. The heart so not imbued is like these same flowers, growing in darkness—they never can become mature, or things of beauty. If mankind would only consider that all moral laws, which are God's, and given us for our good, have only one right side to them, as truth and justice. All other sides are wrong. In figures, the problem can be worked one right way—all other ways, wrong. You can not serve God and Mammon. The church can not be a success without a concert of action. They cannot be a success

while each pulls and works in a different direction from the others. Suppose an army was run by all the officers leading it in accordance with each officer's notions. Any one would say: "That would be foolish." It would be worse than foolish, for in battle they would soon be exterminated. This being true of an army, why not true of an army that profess to be the followers of the cross? An army to be successful must be about their general's business—all united—all in concert of action. It is the same of the church. Success depends on unity of action—all in concert in and about their "father's business." "God is a spirit, and they that adore him, must adore him in spirit and in truth," not for the salary, where he is tied to one locality.

He who looks at nature's laws will find they make no leaps. Their action is as true and uniform as the stars in their revolutions. They move to-day in the heavens, as they did thousands of years since. The growth of the vegetable world, and all things upon the earth that grow, or live, are now the same as they ever were. The churches all believe God as the creator of all these things, and that he has made for them an unerring law and unalterable for their existence on earth. This being true for that world of things, why not one unerring, universal, unalterable law for his creatures of whom it is said: "For you are the temple of the living God." "I will dwell in them and walk among them, and I will be their God and they shall be my people." Suppose a heathen is converted, and when so converted may think, "Why so many doctrines?" "I have learned mine from the Rev. Doctor

Smashall, and now here is the Rev. Doctor Knowall with a contrary doctrine. I is quite different from what I was taught." The bean that grows in the earth, see it creep its tendrils around the stake, and always in the reverse to that of the sun's course. This is the law by which the bean grows. The world of men cannot grow it differently, that is to follow the sun's course. The world of moving, growing things, are as unchangeable and uniform as the mathematics; man alone is always at war with nature's laws. In war with God's laws, and generally he gets the worst of it. No doubt the world of churches to-day have a pride in having large costly structures, large congregations of sinners, perhaps many who think themselves sanctified. Large salaries for the ministers, and the better clad in "purple and fine linen," and better fed, and to do, it is thought of them, they are in the right faith, or they could not be so prospered. They must have a nice time here and a good time "over there." The book says: "Woe to you that are rich, for you have your consolation." No doubt the very rich naturally think they are better than the poor. Perhaps they are so. Perhaps they are not. God knoweth. It is said God has no respect of persons, yet it is notorious that there is not a church in this country to-day but what there is respect of persons seen there by the ministers. This respect is seen to enter where the pocket is full and generous to the minister. This will create more respect, more human or sinful love in the breast of the minister for the generous rich than is ever seen for the saintly poor. Is it any wonder thinking men begin to doubt that the preaching

of to-day is all pleasing to God? It being so discordant, diverse, and becoming year after year so uncertain and indefinite. The result is not and can never be healthy. Certainly the way of the Lord is antagonistic to that of satan. The way of his followers must be also to the followers of satan. Here then are two sides—not a thousand sides, or a thousand varying and conflicting issues—and all for pay. Do they not all who now lead sinners, who are about their “Father’s business,” demand and receive their salaries, and the world think this error—nay, great evil—is of God, who commanded his disciples to “go and preach to the lost sheep, and go two by two from city to city, and eat such as was set before them, asking no questions, for the workman was worthy his meat.” The wisdom of the flesh is death, but the wisdom of the spirit is life and peace. “Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ.” That with one mind and one mouth, you may glorify God and the Father of our Lord Jesus Christ. There is none to claim that all those different creeds, or all different teachers, or ministers of these churches, are all of one mind, all of one creed, all in unison and concert of action to save the lost sheep, to release them from the pit, to take them from the company of satan to that of the company of saints and angels. Nay, they are in conflict and trouble in the same churches. There is no peace saith the Lord unto the wicked. My opinion is that God’s law among men, his children, should be as true, just, healthy, permanent, and universal, from love as the laws of affinity in chemistry

are known to be, and that law is, that all chemical combinations takes place in definite, unchangeable proportions of quantity. The book says: "The gasses which form water unite in the proportion of 8 to 1 by weight, 8 ounces of oxygen unite with one of hydrogen to form 9 ounces of water. One ounce of hydrogen will not combine with 6, 7, 10 or 12 of oxygen. Eight to one are the proportions for pure water, at all places and seasons; nor is it possible to produce it from any other proportion of its elements." If this law governs these things, which it does, these things, unlike the creatures of God, that are of free will. These elements are seen to be forever true to their nature; no change in their chemical combinations as to proportions of quantity. May we not wisely and thoughtfully and humbly consider our ways? Must man be right in his action in all these diverse churches, each one differing forever from the other, while this law of affinity stares us in the face, and bade us beware of our presumption. If the blind lead the blind they both fall into the ditch. I am of the opinion that the laws of God in the church ought to be as definite, unchangeable, unalterable, true and just, as it is seen by this law of affinity in the combination of these simple things, which are placed on this earth for our comfort and life, whose law and firmness and perpetuity is superior to our methods of action.

It is doubtful that any preaching had among men in the past has proved good, when its intention was to raise themselves at the expense of those they labored to run down. That preaching which does not tend to raise mortals to the

skies, beyond and outside the preacher's own faith, or that of his sect, and which tends to raise or create a coldness in the hearts of one sect against another—that preaching is always and forever evil, and the past world has had more than enough of it. The history of the world has been always in that bad spirit. Had the spirit of love and manliness been taught for all, then there would be more followers of Jesus than there is today. Do these salaried ministers ever think that Greek, Catholic and Protestant united do not equal the numbers of the unbelievers, Mohammedan, Buddhists, Brahmins and the rest of them. The book says these idolators are three to one of the Christian world. This being true, it is clear the salary business of the churches has not proved itself a success. These idolators ought to be converted to the law of Christ. The salary system will never do it. But these ministers will tell you that Paul taught that he who preaches the gospel shall live by the gospel. This part has been never forgotten. It has been always preached, and now they think God ordained the salary. When Paul wrote to the Corinthians and said: “Know you not that they who work in the holy place, eat the things that are of the holy place, and they that serve the altar, partake with the altar.” You see here, he had reference to the Jewish law, where things were sacrificed at the altar by the people, and which was left to those that served at the altar. Then he says: “So also the Lord ordained that they who preach the gospel should live by the gospel.” Still, you see, this has reference to the old law. But Paul follows this up in the text, which is never preached,

because it is against the salary business. "What is my reward then? That preaching the gospel I may deliver the gospel *without charge*, that I abuse not my power in the gospel." For whereas I was free as to all, I made myself the servant of all—that I might gain the more." You now see that where Paul is given as authority for the salary business, by its advocates, that they certainly do err in so quoting Paul, for Paul became the servant of all, preaching gratis, that his reward and gain might be the more in heaven. It is strange that so many have misunderstood Paul, and that these salaries have gone upward as the preachers' talent seemed to excel those of others. By this method such preachers have been confined to their own localities, instead of going from city to city, two by two as was commanded. Had this method been pursued all along the line, the eastern world of idolators might now be Christianized.

It is said that Jerusalem is the center of the world. The new gospel, that of Jesus, was first preached there, proclaiming "peace on earth to men of good will," and to do as we "would that others do to us." This was to go forth from these to all men alike as the gospel of truth and righteousness—and that it should act on man as the rays of the sun act on vegetation, and all other things that grow on the earth—without which rays nothing could grow or mature. These rays are forever doing good, giving life to every thing they beam on the world over, alike, year after year, and century after century. So should it be of preaching. It should act on all alike, or to see the rays of the Son of Righteousness cover the

world of men with the same one universal light to all, that such might be forever as healthy, as permanent, as uniform, as universal and as unalterable as those rays of that sun in the heavens, which give life to all living things on this earth.

The gospel proclaimed to be taught forever to men is true or false. Being true, why must it have a thousand different constructions—each teacher or minister putting his own construction on the work. Words, phrases and sentences can never have but one true construction or meaning. It is therefore foolish to think that a great God who made the world, and all things in it, enlightens each of these various orders to do their work in preaching these sundry doctrines. The army of the Lord should be united as one against the army of Satan. The first should be forever teaching and doing good, that sin and sorrow, and crime, and selfishness, and deception might disappear from the earth, and that the virtues of love, goodness, charity and happiness might be our portion. It is said men should try to do right. Do try. If there is no trial, there is no judgment. If there is no struggle and trouble, there is no victory. The battle is first fought, before the victory is won.

CHAPTER IX

SUCCESS.

It will be seen that my great object in writing this book is that truth and justice should rule, instead of error, injustice and confusion. That in the levying of taxes there should be no respect of persons, nor classes. That all alike should bear their just share of the public burdens, and that smartness, roguery, deception and lies should not at any time take advantage to evade fair taxation, and in this evasion put the burdens on those who are not able to bear them, whereby they are oppressed and kept under. My views are before you on education, since it exists by taxation, I mean, the free school system. My views are before you on the churches, since they exist by another system of taxation. You may say: "Very well, this is in the line of your taxation question, and of truth and justice ruling, but what have these to do with your topic, Success?" I answer that the government cannot live without taxation, any more than one can live without blood. It takes food to make blood. If the government tax that food too high by which my living is impaired, and blood stunted, I cannot live, and while the government in this act is thought a success, I must die by its act; I must die because I cannot help myself, and the world says I am a failure, but the government which caused my death is a success. This application of the government being a success

by its wrong act, and causing my death, runs all over the world, among men, in the struggle for bread, money, honors, power and fame. They say, "The end justifies the means"—that is, one may resort to any or all means, outside the penitentiary, to achieve success. You never hear one say moral success. This adjective is not thought of to qualify or limit what is meant by success. As the world wags men in high places commit crimes, and yet such are thought to be a success. When congress voted itself the salary grab of \$5,000 each cash it had not earned, this was a success. When one forecloses the mortgage of the dead for a small share of its value, against the widow and the orphan, and sees them poor and homeless, this is a success. When one buys lands at tax sale, and gets fat at the poor owner's expense, this is thought a success. Great Britain in ruling India, where now the millions are straving, is said to be a success. She is a success, though her parliament grants no subsidies for the relief of these millions. Her subsidies are for battleships of war to capture lands, and islands, and harbors, and seas, and all the weak of the world to rule over them for taxes, so as to make London the wonder of the world in riches and poverty. Yea, how true it is that "the tabernacles of robbers prosper, and they who provoke God are secure, into whose hand God bringeth abundantly." I do not know of any writer making use of the grand passage, outside the book itself. I have a right to think that I am the first to make use of it, and I am glad to wield it against a country that makes Ireland pay her \$40,-

000,000 yearly in taxes and \$80,000,000 in rents. With such robbery she is yet secure. Yet a success. She prospers. No subsidies came from her parliament to succor the Irish famine in 1847. It would seem as though harsh words should not be used against this, that or the other which is a success. No, not even when this success is to the other's injury. When the tax takes my food from me, leaves me in want, impairs and stints my blood, so I must die. The first is a success; the latter a failure, as the world sees it. The world somehow overlooks suffering, but emblazons that which glitters in all pomp and glory, as the crown of success. I have long wondered at this. It is the case in all history. In all the schools, colleges and institutions of learning, their votaries are thus imbued. Earthly success is their goal. All their compositions and declamations run in this channel. Human success in the main is not my idea or definition. The possessing of wealth is in the eye of the masses success. The wielding of power in office is in the eye of others success. To be the leader of the people is in the eye of many success. Examples of this kind might be extended to pages. Justian taught this: "Live honestly, hurt nobody, and render every one his dues." This man considered this success. Who does so now? He who does is not now considered a success, unless his pocket is heavier than his brains. Perhaps among all sinners, in all time, no one thinks but what some other has been more of a success than himself, while that other thinks the other one is more so than he. Sometimes you see one a success for a time, as in the case of Aaron Burr, and then comes the ebb

of the tide of success to him, till the world says, "He's a failure." It should not be overlooked that the Lord said: "The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head." He did not teach that fortune, prosperity, happiness, or success, was in wealth. When one said, "What shall I do to be saved?" He said, "sell what thou hast, give it to the poor, and follow me." He would not have said so if earthly possessions were the proper success. Yet, it is certain that among sinners in this world the poor will never dance with joy over the price got for land sold in this way. In other words, sell what they have, give it to the poor, and take up their cross and follow Him. It has been suggested, had a law been enacted that no man should get a salary for preaching in the churches, then how many would be left us working for the love? They would fly away like those sinners did that were commanded to throw the first stone. It is doubtful whether the amassing of wealth by individuals and corporations, in the end, proves a blessing, or even beneficial to them, or the world at large. You can see this result from wealth. One has his heart on it. His every thought is for gain. His days are of labor; so are his nights. He takes no rest even on the Sabbath day. His ass, his ox, and servants are always "on the go." It is all hurry, early and late, to the hour of his death. Wealth is amassed but nothing else, and in a short time this flies away. He dies as he has lived, in a hurry. He leaves a will. This gives the estate to the widow for life, after that to the children in fee. Now, the scribe who wrote that will did not understand

his business. The scribe and devisor never thought that will would ruin the estate to the children, in a few years. They thought that this life estate in the widow would preserve the land to the children at her death. But not so. The children mortgage their interest in the land, and the widow may yet live twenty or more years, and this mortgage and interest on it, in that time, sink the estate. It destroys it to the children. Now, this man in life was said to be a success, but this will is the destruction of the children. "Praise no man before he is dead." Another case. One amasses wealth, then he is gathered to his fathers. He leaves a will. The widow renounces it. She and the children go to law about it. All become "mad at each other." It becomes a small war. The will is broken. The estate is divided, not to the liking of any of the interested parties. After years of litigation in the courts, with tons of costs and expenses, this estate flies away. This man in life was said to be a success, but his will is the destruction of all he left behind that he cared for. There is not a county in this state, perhaps in any state—nay not a township, but what the records will produce such examples. This being true, where is the success? This being true, the world wagging, does not fathom its true definition. Indeed, there is a large body of men in this world, doing business, most of whom think they are honest, simply because they may not owe debts, whose work and traffic with you and me—with so many—here the gain is always on their side; with you and me and so many who give our money to them, getting in return injury instead of a healthy equivalent

for our money. The motto of the wise man is to hurt nobody. So that wherever one is said to be a success, see that he has hurt no one to obtain his end. If this is right, as I think it is, then it will be found by all our institutions of learning, and by such large number of men, or people, that the word success needs a better, truer definition than the books yet have given us.

Who was Aaron Burr? There is no case of success so striking as his in this country, till on the morning of July 11, 1804, when he killed Hamilton. His father and mother were no ordinary persons. This father was the second president of Princeton college. His wife, Burr's mother, was the daughter of Jonathan Edwards. From such parents Burr inherited more than his share of brains, or intellectual elements. He entered Princeton College at the age of thirteen. He graduated at the age of sixteen, and won laurels over all other students there. After this, he volunteered in the continental army against Canada. There, with Montgomery, he distinguished himself. When his commander fell in the field of battle, and they were compelled to retreat, Burr carried his commander's dead body out of the reach of the enemy. His bearing and genius brought him promotion in the army. He was given the command of a regiment. When the revolution ended, Burr settled in New York, opened a law office, and married. He was ambitious, aspiring, and, like King Herod, would down any or all obstacles in his way to success, were it friend or foe. In the destruction of anything or person that stood in his way, he had no element of delicacy nor mercy.

With him, "the end justified the means." Very soon he and Hamilton became the leaders of the New York bar—each opposed to the other, till the people were divided, as to which was the bigger man or the greater lawyer. Burr was restless. He wanted everything and all things. He would outshine the world of men in his way. So he waded into politics. He became a member of the New York legislature. Six years after he became Attorney General of his state. Two years after, he became Senator of the United States. One year after, he was nominated for the Supreme Court of that State, which he declined. Seven years after, he was voted for as president of the United States—he and Jefferson getting the same number of votes. The election then going to the House of Representatives, Jefferson was elected, and he became Vice President, in which he also distinguished himself for impartial rulings. Yet he is not satisfied. He must be restless. He and Hamilton think the world is too small for them both. One must be put out of the way of the other. Envy, tales, slurs are fostered or told Burr to his disadvantage from the side of Hamilton—and so the challenge comes from Burr to Hamilton. The duel is had, and Hamilton is mortally wounded. Hamilton's fire, though first was harmless, then Burr took aim and killed. At this point Burr could have done better, by saying, "though I hate you, I spare you to your family." This would demonstrate moral courage and greatness. Then Hamilton's life were spared, and then the world would have never heard, or have been troubled by his adventures, mishaps, misfortune and supposed treasons with the afflictions

and ruin of the Blennerhassets, and that Richmond trial that lasted six months, where, at length, he was acquitted, no overt act being proved against him, to make treason. The moment he killed Hamilton, his success ended. This was his Waterloo. Not a spot of God's earth but cried out against him, like the curse of Cain: "Every one who would find him would slay him." Burr, at length, fled to England. The more days he spent there, the more wretched and forsaken he became, while among men in high places he proved himself a master, but over there, with this curse on his head, he was as an infant in the way of self-support. He was forced to roast potatoes in the hot ashes, to satisfy his hunger. A great ship or whale can only sail, or swim in water. Law and politics were the elements Burr could move in and conquer.

Burr's parents died while he was a youth. No doubt had they lived to old age, they would have taught him the command, "Thou shalt not kill," or in the words of the wise man, "hurt anybody." Were these principles in the heart of Burr, his career would be a success. Had these parents lived, and said to him, "Son, stand here by us till we teach you the commands, judgments and ordinances of God, and let them sink deep into your heart." With these Burr was safe. Without them Burr or any other man on earth is like a ship sailing the ocean without a compass—she must sink, while with the compass, its needle forever points to the north—the ship and crew are safe. This compass, this needle, this magnet, is like the conscience of man, perhaps his soul, where the spirit of God is, such man is grand and secure. This body, the temple

of the living God—why should it ever become small, mean, hypocritical? Why should it be a Judas?

The strangest thing to me in Burr's life is that one can find no where, when he meditates over the past, nor bemoaned his sad fate, when the world was against him. Nor does he clamor about his being apprehended for treason, in getting up an empire in Mexico—nor do we see that he wept when he learned of Thedocia and her child on ship board going to the ocean's bottom.

It is said that the world does not reason. It looks to the end. It wants the battle won. It does not care for the means. Success or victory is what it wants. To this end it will destroy any obstacle in the way. Powder and bull force and blood are its weapons of warfare. It seems that not many ever think of their end in the amassing of wealth, nor in their achievements for office and honors. The applause of the world is what they are after. In all history I do not know of a man, good or bad, who was more of a success than King Herod. In the making of cities success came to him. In the slaughter of the innocents, the male children of 2 years and under, success came to him. He became a king from his low station as a private citizen, and reigned 37 years. In all that time he proved to be as barbarous as Nero, and cruel as Calligula. Yet, he was a success as the world sees it. In all his war battles success came to him. When the wise men of the East came to Jerusalem to worship the new born King of Israel, he told them to seek his abode, and bring him word, as he also wished to adore Him. He was then King, but see

here how he lied and wanted to deceive these wise men—for he desired to kill the babe. Here his depravity was found out—and so no word was brought him of the abode of the Prince of Peace.

Herod was a success, for at his death he left wealth in abundance to all his kindred. He left them gold and silver, land and provinces. Of him Josephus says: "When he had done these things, he died, the fifth day after he had caused Antitaler to be slain. Having reigned since he had procured Antigones to be slain thirty-four years, but since he had been declared king by the Roman thirty-seven. A man he was of great barbarity towards all men equally, and a slave to his passion, but above the consideration of what was right. Yet, was favored by fortune as much as any man ever was—for, from a private man he became a king—and though he was encompassed with ten thousand dangers, he got clear of them all, and continued his life till a very old age. But then as to the affairs of his family and children, in which, indeed, according to his own opinion, he was also very fortunate, because he was able to conquer his enemies, yet in my opinion he was herein very unfortunate. What troubled him most was that he was going to die without being lamented. He wanted a great mourning at his funeral, such as no king ever had before him. As soon as he had given up the ghost, they must place soldiers about the hippodrome, and that all imprisoned should be shot with their darts, and that this slaughter would bring on a great lamentation from the friends of the slain "and all would take it as a proper mourning at the

funeral of him. The body was carried upon a golden bier, embroidered with very precious stones of great variety, and it was covered with purple, as well as the body itself. He had a diadem upon his head, and above it a crown of gold. He also had a sceptre in his right hand. About the bier were his sons, and his numerous relations. Next to them was the soldiery, distinguished according to their several countries, and denominations—and they were put into the following order: First of all went his guards, then the band of Thracians, and after them the Germans, and next the band of Galatians, every one in his habiliments of war—and behind them marched the whole army in the same manner as they used to go out to war, and, as they used to be put in array by their muster—masters and centurians. These were followed by five hundred of his domestics carrying spices. So they went eight furlongs to Herodium—for there, by his own command, he was to be buried.”

Now, this is a long passage I quote from this great author of the “Antiquities of the Jews.” It will be seen that while he thought this king a hard case—the hardest of his race—yet through life he was in the people’s eye a success. This success was of the flesh, not of the spirit. It was the bear tearing to pieces his victim. He was a slave to his passions, above the consideration of what was right, yet he was always favored by fortune. In all his efforts or undertakings success came to him. Now, in those heathen and barbarous days, this author did not think him a moral success, because he was above the consideration of right. You see

that five days before he died he ordered Antipater, his own son, to be slain. Then, upon his death, his other order of a golden, pompous funeral, and great mourning, but lest his friends should "go back on him" and not weep over him, all those imprisoned must be shot with their own darts, so that the friends of the slain should weep at this sad act, and then the people would all think the weeping and wailing was for him. Hypocrisy and deception, like this, is not yet dead in this world. Such is taken for smartness and ability. Where in history is there anything more horrid, and cruel, and unwise than this? He had been running things in his own way for forty years, so he thought he must so run things after he gave up the ghost. His funeral must be more august than any one preceding it. In order to have his death mourned he must slay men. When I was a child, on seeing one of those glittering funerals, I thought I would like to die, if I could have such a funeral. I knew nothing then of Herod. But in my school days, whenever there was an essay read, or declamation on success, and they were many, I always had before my eye this funeral of Herod. Though I was then too young to think I knew more than Herod, and gave no vent to my thoughts, I now think I was then right, for let me ask where is the utility of that or other wonderful funerals? Somebody must pay for the display. Labor alone can procure such. Some have to sweat that the funeral may be seen of men.

Is it not strange that people cannot see truth, justice and utility? They must make display and lamentation over this

tyrant's dead body by bands of music, of various nationalities, and the multitude as well, all in the habiliments of war, enacting this farce, disgracing human nature. Poor human nature had run so low that these very men took a hand in the killing of the Prince of Peace. They could give Herod a funeral, but they would spit in the face of the Son of Man, clamp a crown of thorns down His head, scourge Him, and then spike His hands and feet to a tree, leaving Him there, torn, bleeding, dead; and the descendants of that rabble yet live. Ancient farces are not yet dead, and this world suffers wherever the moral law is broken. Emerson says there is not a spot on this earth sufficiently concealed to harbor a rogue. In other words, "his sin will find him out." Let it be here recorded for all readers, and all persecution, that such advances the cause of its victim rather than block it. Here it must be recorded that the Jewish nation was not supposed to do as it pleased. That its great Pharsees and scribes were supposed to be great sticklers for the law of Moses. That law was to stone sinners to death, not to nail them to a cross or tree to die. This was the Roman law. So that you see this rabble transgressed their own law, even were the victim only a man. The whole pack from start to finish was a mob—a lawless one without sense, nor mercy. If any one were to be executed they could not by the Jewish law do so on the cross. Hence the book says: "He that is without sin let him cast the first stone." "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of the people." "Bring forth him that

hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him." "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him." "And there came in two men, children of Belial, and sat before him, and the men of Belial witnessed against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and struck him with stones, that he died."

These quotations from the sacred book show that rabble, that mob, were all law-breakers, were they simply after a plain citizen. The court or sanhedrim itself had prejudged the Son of Man. It acted as detective to bribe his friend and follower, Judas, to betray his night resting place to that court and its soldiery for his apprehension. The witnesses then were not sworn as now. The accusers must first lay hands on the victim's head, and after that the hands of the people, and let all the congregation stone him to death.

In the case of King Ahab, where Naboth refused to sell his vineyard to him, two false witnesses were procured to show that poor Naboth blasphemed God and king; and he was taken out and stoned to death, so the king could possess himself of his vineyard, and confiscate the same. No doubt in his time such "rabblement" thought that king a success. The world's history, the world of civilization, is full from the beginning to the end, of the powerful wicked putting the innocent weak out of the way, with property confiscations.

“Keep thee far from a false matter, and the innocent and righteous slay not, for I will not justify the wicked.”

Were I to have power, and from individual success turn to a nation's success, or the success of the law-makers, state and national. You know the people think they are cheated. You know they think the law-makers are for helping their own pockets to the people's disadvantage. You know that men in high places are not looked upon with the same confidence and respect which we were taught to do when young. You know that extravagance, hard times, and disturbance generally, each and all become the order of the day. You know that our law-makers, state and national, travel from home to the capital in the one case and to the capitol in the other with free passes, as though they were better than other men, who must pay as they go, but these former saints are carried free. They, in their own eyes, ride as kings, while in the people's eyes they ride as dead weights. This has become so common and universal with them that some of them have brass enough to argue in its favor. In that case, I quote from the book:

“Thou shalt not wrest judgment, thou shalt not respect persons; neither take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous.”

“Thou shalt take no gift, for the gift blindeth the wise, and perverteth the words of the righteous.”

“He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.”

"A wicked man taketh a gift out of the bosom to pervert the ways of judgment."

"Surely, oppression maketh a wise man mad, and a gift destroyeth the heart."

"Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth."

"Many will entreat the favor of the prince, and every man is a friend to him that giveth gifts."

Now, if these law-breakers can down these quotations by argument, and they show the book I quote from wrong, then I will be ready to repent, and so will the people, for misjudging them since the war commenced, or since they began to bind the east and west with an iron rail, whereby the syndicates, or "the Credit Mobilier," or "The Union Pacific," or "Central Pacific" roads, all names of the same one batch; all steals and robbery of the public lands for their private pockets. It was then the free pass iniquity was born. The country has paid dearly in the loss of its lands, and other large subsidies by congress to these regues, whereby selfishness, and greed, and corrupt legislation are seen in all the states, as well as federal. The mighty rock that becomes detached from its ancient bed at the top of the mountain rolls downward, swifter and swifter, to the valley below at its base; nothing on earth can resist its downward plunge; might be compared with our downward plunge in these affairs outside the constitution, and the honest methods of legislation by the fathers. Nations rose and fell. Ours has risen; must it go down, too? The one that has gone down has never yet been

resurrected. True, just and wholesome laws, with true, just and wholesome administration of such laws, can alone perpetuate our institutions. They are the only ones on the earth worth the candle and perpetuity.

Now, you see that in rubbing against these mighty moneyed elements, whose peace and rest must not be disturbed by you nor me—because forsooth they say they have made the country what it is—the grandest in the world. They tie the East to the West and North to South with an iron rail—on which they can pass free to the ends of the earth. These great rail syndicates are a ring which is like the horizon—you see not its beginning nor end. You see the horizon, and as you reach for it it flies away. And so of the Credit Mobilier, the Pacific, the Pacific Central and so on. My horse is stolen. It is run down. It costs money to hunt the thief. If found, it costs time and labor in the prosecution. It is everybody's business. Next time I lock the stable. Let the other fellow run down the thief.

Now, you have seen that so far in my tackling this topic, Success, I have been after not the small fry but the bigger fish, veritable whales—now stranded on dry land to die, unsung, unhonored and unwept. Truth, justice and utility is my darling object. These are the principles I want covered by this book. These are the principles I would like to see rule the world. You may ask is the world of action void of such? You have not pointed out to us yet any of these beautiful lights of this earth whereby the earth is made better by their having lived in it. Yes, we have had heroes and martyrs.

We have had some that might be said to be the salt of the earth. You can imagine these special cases for yourself.

All my life I noticed that it is the middle class in life that is the true success. In the school room, and out of it; in war and in peace, for by hard licks, hard work, dash, industry, economy, courage, patience and perseverance, this class makes the world better by their living in it. I now have in mind the scenes of years ago in this state, when one might walk over the best land in the world, but where the habitations were few and far between; where these sturdy ones felled the trees, built fences, cabbins and sheds for themselves and their cattle, and where they worked, and worked from year to year, the old man and the old woman, and those boys and girls, God bless them, these places I have seen in peace and joy, without a wrangle in months and years to be seen among them. They worked, they were self-sustaining; they paid their honest debts. Bankruptcy and suicide were not known. They worked as commanded, "In the sweat of thy face shalt thou eat bread." I now want you to know that the eulogies of the world have left this class in the dark. This class, without whose labors in ploughing, planting, cultivating the crops, taking them in to be garnered, and the increase of cattle—this class feeds the world of men. Let these sons of toil "go on a strike" for one or five years, then you may imagine the world's progress and success "played out," and yet who has humbled himself—or rather become wise and great enough to record this class the grandest success on God's earth.

"Hurt nobody." These short words are not taught in the school room, nor in the church, nor in the family. They should be indelibly lettered in each and all of these places or institutions of learning for the world of men, so the motto might become as dear to them as their very lives. This would teach them that the things to be acquired on this earth to their happiness cannot be acquired by doing evil to others, I believe I can truly put it here of record for all future generations, and this generation, that no one transgressing these words, can, at the same time, be a true gentleman, or a true lady. Of course, there are some who do not hurt many, but yet they have not the stuff in them to fit them for these accomplishments. I take it that a true gentleman or a true lady, to a great extent, must be born so. They act so because it is their nature. They are unconscious of their charming manners. Are not these a success? A stolid nature "puffed up," with the fat things of earth, may not see much in my thoughts of the gentleman and lady, except their pockets are heavier than their charms. I am not writing for that sort of men; I am after truth, justice and utility. I said before, these were my darling objects. Without these, no one is a success.

CHAPTER X

MONEY.

This short, simple word is in line with my taxation question. Taxes must be paid with money. For some years past the people have been at variance on this question. One part of them claim that "gold alone should be a legal tender in the payment of debts," and in the same time this same people say a "silver dollar is as good as a gold dollar," because, they say, it will "buy in the market the same quantity of coffee or sugar or other merchandise that gold buys." The press all over the country gives us enough of this gab. Suppose I have \$1,000 in silver and the same amount in gold coin. Suppose my house takes fire and is consumed into ashes. These two separate amounts of money are in the blaze. Each is melted into a lump called bullion. Here I have the same quantity of silver and gold I had before, but neither metal has on it the stamp. Then what? My silver is worth to me one-half what it was worth before, so on it I lose \$500; but my gold is worth to me what it was before the fire, because I can take it to the mint and have it recoinced into money. The law now is so made for gold, but denies this right of coinage to the owner of silver. So here is respect of persons, and respect of these metals shown. The rich man with the gold is favored by the law, while the poor man with the silver is re-

pudiated. In the history of this country previous to the year 1873 these two metals worked side by side, each as good as the other, and each being a legal tender in payment of debts. This was true of this country even before it became free and independent as the United States from that of Great Britain. These two metals worked side by side in the colonies and in Great Britain for 700 years before the country was called the United States. In Stephen's first volume of "The War Between the States" is this: "Thirteen of those bodies, now known as states of the Union, were originally, or before the date of our common history, colonies of Great Britain. Some of them were known as Provincial Colonies, some Proprietary and some Charter Colonies, but all colonies of Great Britain. These thirteen colonies were New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Delaware, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina and Georgia. These were all distinct political organizations, having no connection whatever between each other, except that the inhabitants of all were common subjects of the Government of Great Britain. They were all planted at different times, and had different forms of governments. The charter of the Virginia Government was the oldest; it dates back to 1606. The charter of the last of these colonies was that of Georgia; it was granted in 1732. These colonies as stated, were all separate and distinct political bodies, without any direct permanent political connection between them till 1774." "The colonies did accordingly send up deputies to another congress as recommended, which as-

sembled on the 10th of May, 1775. All the thirteen colonies above stated were represented by delegates in this assemblage. This is the congress by which the first permanent union between the colonies was formed. At first, as their predecessor, they adopted various measures and recommendations for the relief of grievances, which failing, they came to the conclusion finally, on the Fourth day of July, 1776, that the only hope for the inalienable as well as chartered liberty of each was for all to throw off their allegiance to the British Crown, and to declare their separate independence of it."

So far it is seen that the colonies were governed by Great Britain, and that her money alone was deemed legal in them. Now, what was that money? Gold and silver coin. Blackstone, 1st vol., 276: "As money is the medium of commerce, it is the king's prerogative, as the arbiter of domestic commerce, to give it authority, or make it current. Money is a universal medium, or common standard, by comparison with which the values of all merchandise may be ascertained; or it is a sign which represents the respective values of all commodities. Metals are well calculated for this sign, because they are durable, and capable of many subdivisions, and a precious metal is still better calculated for this method, because it is the most portable. A metal is also the most proper for a common measure because it can easily be reduced to the same standard in all nations, and every particular nation fixes on it its own impression, that the weight and

standard (wherein consists the intrinsic value) may both be known by inspection only."

"The coining of money is in all states the act of the sovereign power, for the reason that the value may be known by inspection, and with respect to coinage there are three things to be considered—the impression, the materials and the denomination. With regard to the materials, Sir Edward Coke lays it down that the money of England must be of gold or silver, and none other was ever issued by the royal authority till 1672, when copper farthings and half pence were coined by King Charles II. The king's prerogative does not extend to debasing or enhancing the value of the coin below or above the sterling value."

In his 4th vol., page 84, is this: "The sixth species of treason under this article is, if a man counterfeit the king's money, and if a man bring false money into the realm, counterfeit to the money of England, knowing the money to be false to merchandise, and make payments with all. As to the first branch—counterfeiting the king's money. This is treason, whether the false money be uttered in payment or not. Also if the king's own minters alter the standard or alloy established by law, it is treason. But gold and silver money only are held to be within the statute."

In page 88 of same: "With regard to treasons relative to the coin or other royal signatures, we may recollect that the only two offenses respecting the coinage which are made treason by Statute 25, Edward 3, are the actual counterfeiting of gold and silver coin of this kingdom, or the importing of

such counterfeiting money with intent to alter it, knowing it to be false. But these not being found sufficient to restrain the evil practices of coiners and false moneyers—other statutes have been since made for that purpose. The crime itself is made a species of high treason, as being a breach of allegiance by infringing the king's prerogative, and assuming one of the attributes of the sovereign, to whom alone it belongs to, set the value and denomination of coin made at home, or to fix the currency of foreign money. And besides, as all money which bears the stamp of the kingdom is sent into the world upon the public faith, as containing metal of particular weight and standard, whoever falsifies this is an offender against the state, by contributing to render that public faith suspected, and upon the same reasons by a law of the Emperor Constantine, false coiners were declared guilty of high treason, and were condemned to be burned alive—as by the laws of Athens, all counterfeiters, debasers and diminishers of the current coin were subjected to capital punishment. However, it must be owned that this method of reasoning is a little overstrained, counterfeiting or debasing the coin being usually practiced rather for the sake of private and unlawful lucre than out of any disaffection to the sovereign—and, therefore, both this and its kindred species of treason, that of counterfeiting the seals of the crown or other royal signatures, seem better denominated by that of the crime of forgery—which is made high treason.”

I have now shown from Stephens' history of the war, that from 1606 to 1732, the kings of England were granting

charters to the colonists, and that the government of Great Britain ruled them to the time of July 4, 1776, making 170 years, while the time made from the Declaration of Independence to the present is only 122 years. The last is a short time, too short to go back in gratitude on the patriots of the Revolution, who with their Washington won the battles over the British crown, and compelled Lord Cornwallis to fly from these shores eastward to his own, never to return. Now, by the law of nations, the moment the British were defeated, that moment, the sovereignty of the king vested in the people of this country, and this sovereignty or power was put in the form of the Federal Constitution, which says that: "Congress shall coin money" and regulate its value. This Congress is not omnipotent, like Parliament. It is the agent to do such things as the Constitution tells them. That instrument does not tell them to demonetize silver and take the unit measure of values from it, and confine it to gold—making it only a legal tender in payment of debts. Congress is authorized to coin money. Money includes gold and silver coin. These two coins were the legal tenders of Great Britain away back in the 12th century. The patriots knew what money was. And so in the Constitution they tell Congress what to do. And it did make gold and silver coin the measure of all values, of all commodities, and the silver dollar the unit, each legal tender in payment of debts. The silver dollar was made with $371\frac{1}{4}$ grains of pure silver, and gold at one-fifteenth of that weight, which was again changed to one-sixteenth—that means 16 to 1. In other words, one ounce of gold was made

equivalent to 16 ounces of silver. It was found that the Lord made these metals in these proportions in the earth covering the globe—so this is the reason of the one being so much heavier than the other.

Now, this was the money of this country till the year 1873, when the great crime of the nineteenth century was perpetrated by John Sherman and his followers—so that England might lend us her gold, and have us in her debt, as was done not long since under President Cleveland to the tune of \$262,000,000—that old tyrant government “getting fat” at our expense. And while all this roguery and meanness are going on—we hear these advocates blow “We are the greatest country on earth.” This useless “blowing” has no more sense or bottom to it than the singing of “John Brown’s body lies moldering in the dust, and his soul goes marching on.”

This question is like mathematics. If one has never studied and learned the working of arithmetic, he does not know the book. If he has never studied Algebra, or Geometry or Philosophy, or Chemistry, he does not know these books.¹ He knows nothing but what he knows. And today the country is full of these “gabby,” impudent, braggarts talking, and teaching political economy, and blowing about the virtues of gold. She is a “lady, a queen;” silver, is a “she bastard” and a slump. There is not a week but what one may see some young man, who has got a scattering of these, our new-fashioned notions, out of schools paid for by public taxation, who thinks himself so “smart,” away above his an-

cestors of the log cabin, who worked for an honest living. Did not commit suicide, learned to labor, learned to patiently wait for crops to grow whereby they were self-sustaining; you ask this smart young man to tell you the difference between a phrase and a clause, then his mouth is shut, he cannot answer. This smart young man never learned the reason of things. So it is of those men who demonetized silver in 1873. They were more intent in helping their own pockets, riding with free passes, destroying with an act of Congress one-half the money of the country, and leaving the other half—gold, in the hands of monopoly and enriched scalpers, while a big part of the country or party proclaim, like the Jews of old, “Great is Diana of the Ephesians;” “Great is John Sherman.”

If men in Congress could only look at this question constitutionally see that it was by the whole people, after a war of eight years, and that this Congress is the people’s agent to do what it is ordered, just as a clerk or farm hand does for his employer, and so when the people say “Congress shall coin money,” it does not empower Congress to destroy one-half that money. The destruction of our silver coin is unjust, wicked and ungodly. When my quotations from Blackstone are properly weighed, this position is demonstrated. As the power to coin or make money is first in the king—the king losing this power by war, the war won, then money-making power is vested in the people, and this money is gold and silver coin. All other kinds of stuff as promises to pay must be redeemed; some time in this money, not in gold alone, nor in silver alone,

but in money; that is, gold and silver coin. What is the use of coining money unless it is as Blackstone says, "known by inspection." Men in trading had better exchange their things with each other, and do business without money, than to be thus humiliated and robbed by their Congressional servants, who have become their evil masters.

You will notice that Blackstone even says the king's prerogative does "not extend to debasing or enhancing the value of the coin below or above the sterling value." That government made the counterfeiting of their coin treason and death, and here, it says: "But gold and silver money only are held to be within the statute." This demonstrates that these two metals were the nation's money, and all other kinds of circulation as money, were to be redeemed, but not treason or death for counterfeiting them.

When I see Blackstone on this question, and see how at Athens counterfeiters, debasers, diminishers of this money were subjected to capital punishment, and by the Emperor Constantine were burned alive, I begin to think why indict and convict a poor fellow for stealing a jackass and send him to the penitentiary and at the same time worship John Sherman, who worked for the destruction of silver full twenty years before it was accomplished—instead of having some method to transport him beyond the boundaries of the United States, whose money he has virtually destroyed. His act should be tested by the Supreme Court, where it must be decided that the act of 1873 is wholly void.

The act is this: "That the gold coins of the United

States shall be a one dollar piece, which at the standard weight of twenty-five and eight-tenth grains, shall be the unit of value." Also, it deprived persons owning silver from its being coined in the United States mint as was done before, and destroyed its legal tender value, except as to the amount of five dollars. At the time this was done it was known that the silver in one coined dollar was worth \$1.02. So there was no necessity for a revision of our money at all. It is clear that where one had some silver bullion, and he could have it coined into dollars at the rate of 371 1/4 grains, no one would be fool enough to sell his silver in the lump cheaper than this, or say fifty cents on the dollar, as I have shown in my example of my house on fire and my silver melted. To make the gold dollar the unit of value was simply foolish, because gold was so made by England long since, and that would cure any defect in that metal in this country. I will show hereafter Englands law in that respect. Congress virtually said: "Silver can go" on the market; those who will may buffet the "bastard thing." It is only fit for the "common trash, anyhow." "It must get out of the way." The bankers and the grand class want gold alone to do business with. "The people have no sense anyhow."

How could congress, or any of its members, who know anything of human government the world over, dare to lay hands on silver, the money of the people in all time? How, I say, could they dare to destroy that money and yet live? Why, one can look over The Antiquities of the Jews, a record made and narrated by Josephus of five thousand years,

when during all that time gold and silver were used as money —sometimes in bulk, as is seen at the mines; sometimes coined. And so in this book may be seen where Herod left to his kin and Caesar millions of coined silver at his death, about the time of the Savior, being twelve centuries before history begins with England's kings. "And now Herod altered his testament upon the alteration of his mind, for he appointed Antipas, to whom he had before left the kingdom, to be tetrarch of Galilee and Greece, and granted the kingdom to Archelaus. He also gave Gaulonites and Trachonites and Caneas to Philip, who was his son, but own brother to Archelaus, by the name of ———, and bequeathed Jamnia and Ashtod and Phasaelis to Salome, his sister, with five hundred thousand (drachmae) of silver that was coined. He also made provision for all the rest of his kindred by giving them sums of money and annual revenue, and so he left them all in a wealthy condition. He bequeathed also to Caesar ten millions (of drachmae) of coined money, besides both vessels of gold and silver, and garments exceedingly costly. To Julia, Caesar's wife, and to certain others, five millions."

This book I am quoting here shows that even Herod, the wicked tyrant of the world, loved and respected silver, coined silver, and left it to his kin, and to Caesar, and to Caesar's wife, and through them Caesar ruled the whole world. He did not lay impious hands upon silver, the money of Herod, and of Moses, and of Abraham, and of Isaac, and of Jacob, and of Joseph, and of Phareoh, and of David, and of Solomon, and the rest of the Patriarchs and kings. This blow of death

to silver in the land of the American eagle, the only land on earth to-day that is worth saving for human liberty. This blow was struck by twenty years' work of John Sherman in the hands of the lords of Great Britain. That chaste, beautiful and wise English writer, Addison knew what he was about when he said: "Gold is a wonderful clearer of the understanding. It dissipates every doubt and scruple in an instant, accommodates itself to the meanest capacities, silences the loud and clamorous, and brings over the most obstinate and inflexible. Phillip, of Macedon, refuted by it all the wisdom of Athens, confounded their statesmen, struck their orators dumb, and at length argued them out of their liberty."

Here I venture a prediction: The time must yet come in this country when the "Sherman law" must die, and then we shall see our money, gold and silver, recognized, as was seen before the year 1873. Then we shall see the constitution as to money respected, and set to rights once more before all the people. I would again remind congress that she is not omnipotent as parliament. She is a creature of the people; parliament is not a creature of the people, but is on earth there, omnipotent. She can depose and hang kings, as she has done. I do not indorse it. I am writing history. Congress can impeach, but it cannot hang the president, nor anybody else. It might be said they have not enough power in this line to hang a dog.

It is my opinion this work of evil will go on, while wealth and power are worshiped instead of right and justice;

while our servants ride with free passes, but we, their masters, must pay or walk. It is my opinion no man can long work on earth half good and half evil, half truth and half lies. The good forces in man must dominate sooner or later, or the bad forces will do so. We cannot serve the people and serve monopoly. We cannot be friends to the very rich and friends to the poor at the same time. No man should do evil, that good may follow. So the advocates of the Sherman measure argue in that way. The constitution is not their text book. Smartness, impudence, foolish progress is their watchword. The constitution is binding on all, or none. In the old law of Moses "the wages of sin was death." I would indorse death for any member of congress breaking the constitution. Thinking, reading patriots have lost confidence in their legislative servants in this country. For my part I can truly and honestly make one exception—that is, of one I never saw—Senator Vest, of Missouri. His political record in the senate, so far as I know, is pure and without a stain.

Shortly after the making of the Constitution, when the patriots of the revolution yet lived, in 1792, the money act was made by congress fixing the coining of gold and silver at the mint by the owners of such metals, making 371 1-4 grains of pure silver, with some alloy, and this remained the silver dollar law to the year 1873; that was a legal tender in payment of debts, as well as that of gold, which was 23 2-10 grains to the dollar.

To show you farther; nay, to still demonstrate that gold

and silver money was the money of Great Britain and the colonies before and through the Revolution, in 1816, her Parliament demonetized silver, leaving gold alone her legal tender in payment of debts. So, you see, if silver by law was not as good as gold, there would then be no occasion, or sense in making an act to demonetize it. As this Parliament is omnipotent, she can do any legislation she wishes, and the courts must not rule them void, as ours may rule acts of Congress void, as in the late income law. Parliament found that this act of 1816 was not enough to down silver, and bolster up that of gold. In the time of Peel, of whom O'Connell quized as being a lineal descendant of the impenitent Jew, a still further act was made to renew the charter of the Bank of England, and compel the bank, its own agent, to pay £3.17 9 pence for every ounce of pure gold, or standard offered at its counter. So that any gold taken to that bank in the lump or in bullion is paid for per pure ounce at the above sum of money. This is her law today. This is what gives gold its stability, and not anything inherent in it over that of silver. Now, if gold were mined like coal, or quarried like rock, England is bound by that law, till its repeal, or she becomes bankrupt. She must pay 3 pounds 17 shillings and 9 pence each pure ounce of gold. That being the law of Great Britain, who rules India with 252,000,000 of people, so many of them now starving, rules Canada, New Zealand and Australia, encircles the globe with her ships, guns, tyranny and power—where, I say, was the sense, justice, or reason for the act of 1873 making gold the unit of measure, and only legal tender.

The Peel act of 1844 fixed that. If Sherman had one spark of the fathers of the Constitution—if he had one drop of gratitude in his heart for these, our institutions—he would not have been the father of that diabolism, that un-American bastard, which must ere long die, without burial or a tear shed for the unholy act of 1873. Any thinking man must see the act was made to help England, because gold could not down with this Peel act to perpetuate its price. The monopoly is seen in all this action. It is that the rich class shall become richer, and the world of poor poorer, and that the few may own the country at large, as is done East of the Atlantic.

Here you may ask, how can England, or her bank, buy all the gold of the world? She does it in this way. Suppose you take a ton of gold there at one time, you can not break her. This bank pays you for it at once at the above price. You may think this will break the concern. Not at all. The act fixes it so that notes may be demanded for gold bullion, at the above rates, and so the bank is empowered to issue her bank notes for its purchase, which is redeemable in gold coin, afterwards, when such paper money goes the rounds of the world. Again, this bank supplies the royal mint with the gold it may want to coin. So you can see the concern cannot break. The bank, the Parliament, the crown, or the government are all one piece to down anything, and all things on earth in their way as obstructions. And so it is with that piece of human government that the act of 1873 was made, so that the tyrant's grasp could be more crushing

on our people than in the days of the Revolution. It is high time for us to know England. See her in the days of the late war—in those of Lincoln and Seward in the Mason and Sidell affair, who were agents of the confederacy on the way to Europe, England and France, in reference to the blockade as well as those of neutrals and belligerents, so as to get England and France in their sympathy and favor, in that war. These commissioners, with their secretaries, were on board the British mail steamer Trent, between Havana and St. Thomas, when they were seized by Captain Wilkes, of the United States Navy, commanding the San Jacinto, and were carried to Fort Warren, Boston Harbor, where they were confined as prisoners. As soon as England heard of this, she creates a war excitement among her people. And her troops and ships of war were instantly ordered to Canada. In the meantime a demand was made for the surrender of these men by the British government, including an apology in ten days. The lion was mad. It thought it would take ten days for its troops to reach Canada, and so President Lincoln and Secretary Seward could have that brief time to make up their minds to surrender these confederate commissioners—or have war. Of course, the demand was complied with, as it was not prudent then to fight the British lion. How friendly then was her action? How meek and lovely is this, our English cousin. It was then that her men of war at Canada cast overboard tons of rotten cabbages, which since has proved to cover the country over with the cabbage fly or worms. This Trent affair and the cabbage worms I

specially dedicate to John Sherman, and I hope he will read this, my book, as I have read his, and will pledge my honor, mine is wiser, deeper, safer, more American, and a better friend to the people, than his. This being so, of necessity it must live, when his is dead. This book can not die till the Constitution is respected and loved, and silver restored to its former power under the Constitution.

You have seen what Blackstone, the English author, says on money. Now I quote from an American author, Bonvier's Law Dictionary: "Gold, silver and some other less precious metals, in the progress of civilization, and commerce, have become the common standards of value, in order to avoid the delay and inconveniences of regulating their weight and quality whenever passed, the governments of the civilized world have caused them to be manufactured in certain portions, and marked with a stamp, which attests their value—this is called money."

"The Constitution of the United States has vested in Congress the power to 'coin money, and regulate the value thereof.'"

Act of April 2, 1792, for coining at the mint gold and silver, then an act of June 21, 1834, that all standard gold and silver deposited for coinage, shall be paid for in coin, under the direction of the Secretary of the Treasury, within five days from the making of such deposit—deducting from the amount of said deposit of gold and silver one-half of one per centum; then the weight of both metals is given in grains. Thus that the silver coins heretofore issued at the mints of

the United States continue to be legal tenders of payment and the gold coins issued since the 31st of July, 1834, shall for the nominal values on the same terms. Then it provides for counterfeiting the coin, making it felony and penitentiary.

You see this American author says the money is manufactured, and marked with a stamp which attests its value. So the gold and silver each is marked with a stamp, and this is called money. Can the advocates of the single gold tender in payment of debts, down this author? How long is treachery, corruption, and treason to the common people and the Constitution going to last as against the arguments here made on the side of the two metals—both working in union, harmony and health, as is seen the joint action of husband and wife—united they stand; divided, they fall.

I would ask the world to notice, for the world of taxation is more or less interested in money. I would ask them to notice that in these fine passages from that great English author, and also not less great this American author, for he was the author of other law books than his dictionary. I say, I ask them to mark and never forget it that these authors in speaking of gold and silver call it by the short, simple word or noun, "Money." You see no words or adjectives prefixed to qualify or limit the word money. Blackstone uses the word "false" to money when it is counterfeit, that is where it is counterfeited he calls it "false money." Right here are the gold advocates challenged as false statesmen in office, or out of office, who resort to mean and untrue adjectives, so as to create a prejudice in the minds of the people in

favor of one metal and against the other. Even President Cleveland had a hand in the business. "Sound money," "Honest money," "Debased money," "Fifty-cent dollar," "Honest dollar," "A dollar good the world over," "A dollar that is a dollar though its burned or melted or hammered," "The dollar of our fathers," "Free Silver." This kind of talk about money is simply trash. It is unworthy to be uttered by any scholar or student of history. No citizen who is not prejudiced and uncultured can be found to have these foolish adjectives and phrases in his mouth about money. Time will set all things right. This question must at length be settled on the constitutional side; on the side of the people and the side of the revolutionary patriots. Now it is on the side of the kings of the earth. God yet reigns, and the just, wise and brave, though often scouted and crushed, must in the end win.

The history of the world shows that silver has always been the money of the common people, and gold of the rich and few. It also shows that the act of 1816 and that of 1841 by parliament did not succeed in drowning silver, or making it of inferior value in legal tenders in this country. So that from 1792 to the year 1873, a period of 81 years, silver was as good as gold. No one could call it a "bastard" thing. I would remind the advocates of the single standard that gold and silver, as money, procured us Florida at \$5,000,000. Gold and silver as money, procured us the Louisiana purchase at \$15 000,000. Gold and silver as money procured us Alaska at \$12,000,000. Gold and silver as money fought the Mexican

war and procured all that land west and north of the Louisiana purchase. This was procured from Mexico; and then it was that while Brigham Young had fled from persecution from Illinois to that spot now Utah, it was then Mexican territory. Gold and silver run Jackson in defeating the British forces at New Orleans. And yet, good God, why do men pretending to be Americans, preach, "a fifty-cent dollar." I am not ready to go to war with this kind of people. I am not ready to agree that kings and lords must govern and own all nations. I am not ready to agree that labor has no rights that the rich are bound to respect. But I am ready to allege and demonstrate that the act of 1873 is unconstitutional and void—in demonetizing silver. I am ready to aver that any man having now some silver bullion may take it to the United States mint, demand its deposit, and its coining into dollars under that old law shown from Bouvier. And, then, of course, as the custodian of the mint would refuse to comply with this demand, then this man may petition the proper Court for redress, by asking a writ of mandamus to compel the coinage of that silver. Then, under this constitutional issue, it would soon be discovered whether yet there remained to us any Marshall or Taney on that bench. It seems to me, here is an opening for any patriot of means and constitutional courage, to make an issue which could not be inferior to any issue Webster ever tried. Why waste time with the press and small men, bought men, on this question, talking foolishly on such mighty questions, when the people in the Constitution say: "Congress shall coin money," that is gold and

silver. To discriminate between them, making one lawful, the other not, is the breach. To make gold alone instead of both metals the legal tenders in payment of debts, is the breach and crime of 1873.

When the Constitution says: "Congress shall coin money, and it did coin both gold and silver as the money, not the plural noun, monies. The patriots would have used the plural noun monies in the Constitution, if they thought these were two separate, distinct metals under all laws of the world previous. They were not fools, nor rogues. They were men, true and brave. If the patriots thought these two separate, distinct things—separate, distinct metals under the law—then they would have said: "Congress shall coin monies." They say it shall coin money, and it coined the two metals as one. Then it is simply and truly and grammatically a collective noun singular, as an army, containing many persons—or a flock of sheep or birds, containing many sheep and birds, yet singular in army or flock of sheep, or flocking birds. Not armies, flocks of sheep or flocks of birds, these latter being collective nouns plural. Nothing but the extremest corruption could go to work to break our Constitution, and make one metal a legal tender, which already was nursed and saved by the acts of the British Parliament of 1816 and 1844, before shown. By this method of two metals in circulation, one gold backed by law, the other silver to take care of itself, contracts can be made, and riches got by monopolists to the ruin of the people or producers. The silver now in a dollar is worth 50 cents. The Mexican dollar worth here

50 cents. Suppose England takes a shipload of stuff, say silk or other merchandise to Mexico. She says to Mexico, I will sell you my stuff and buy your coffee. Agreed. The stuff is sold then, for which the European must be paid in gold. He buys the coffee at six or eight cents a pound, and he pays the Mexican in his own silver dollars, which he had bought on the market for 50 cents per dollar. So here is a profit to the Englishman in every move, and a loss to the Mexican. This is done because of our legal money by law—the other outlawed by its friends. This is all honest in the Englishman's eyes. This is all statesmanship in the eyes of John Sherman. If both metals were standard, or debt paying, this wrong and injustice could not possibly be perpetrated, for as is done by the English-Mexican case, so it is done in this country of seventy millions population.

It is sadly notorious that the constitution is not deemed a necessary command to us to stand by. This heresy is becoming greater as days and years go by since the war. This covenant our fathers left us after eight years of war with Great Britain we should forever guard and defend as Moses did the ordinances, commands and judgments of God in the government of the Hebrews, who promised them the blessing on their basket and their store, to obey the commands, while to disobey them would be their destruction. The violation of this constitution by members of Congress, in destroying our money, if not soon cured and restored, will prove our destruction as a people. By Jewish disobedience to the sacred

word these old people were kept in the wilderness forty years, dying there, but leaving after them a new generation, who were, with Joshua and Caleb, permitted to enter the promised land "flowing with milk and honey." By the breaking of this constitution in the act of 1873 it has resulted in debased currency, diminished wealth, brought forth swarms of tramps, broken banks and bankruptcy, broken confidence between the people and those who legislate, great and universal labor strikes, great riots, which the army is called forth to suppress.

All these things, all these new scenes in this republic have been born and bred since the act of 1873 got life. It is the Pandora box of all our woes.

While all this trouble goes on, increasing more and more with time since the void act of 1873—strange it is that no one is found to admit who fathered that act, that it was in violation of the constitution. They know there is yet an instinct in the people to stand by that document, though at the same time, the document is broken by all those who stand by the single standard.

I have shown that it is the province of the sovereign power to make or "coin money." It is in the people of this country. They command Congress to "coin money." They also command "that no State shall coin money, emit bills of credit, nor make anything but gold and silver coin a tender in payment of debts." This was done in the Federal Constitution. Here it is seen no state shall coin money, emit bills of credit, nor make anything a tender to pay debts but gold

and silver coin. This constitution being still in force in this country, where is the power given Congress to say that the legal tender of each state in the payment of debts shall be "gold coin" alone? Congress draws its life, its only force or power from what is granted it in that constitution. While it acts within its provisions, its acts are law, when it acts outside its provisions, as it did in the act of 1873, then their act is void, and of no effect. No one bound to obey it, and so I take it that gold and silver coin money, under the Constitution and the money law by Congress of 1792 and 1834 are still in full force and effect, because these two acts are constitutional, but the act of 1873 is unconstitutional and void—and so it is of no more force in this country than the late Congress income act, shown to be void by the Supreme Court.

The advocates of the single standard say: "No one is hurt by the act of 1873, because there is more silver than we ever had, and each dollar as good as a gold dollar."

I answer: Every one, the whole country, is hurt, when Congress enacts a law which is unconstitutional and void, as was seen in the income act, when swarms of United States servants were thought to enter the states and make individual assessment on the rich, and harrass them with impertinent questions as regards their riches, when, if not answered satisfactorily, then the terrors of the prison would be their end. No one has informed us the many thousands and tens of thousands of dollars that void act cost this country. I would vote that for every void law enacted in State or Federal, those who make such, shall forfeit their share of the cost, and that

it be taken out of their separate salaries. I have already shown where I am robbed when my silver is melted by fire. I now will give another example where the single standard hurts. Suppose I owe \$1,000. It is secured by mortgage on realty. It is now due. This single advocate says I can pay it in these silver dollars. Yes, but suppose I have not the money? Then I ask for an extension of time. The creditor says yes, but I must have a note payable in gold coin. Then what? My necessity compels me to submit. The mortgage and note are so made payable in gold coin. Then what? Where am I going to get the gold? God only knows, and the oppressor cares not. The mortgaged home must go, and yet no one is hurt by the single standard. Suppose I try to get the gold to pay off the mortgage. This creditor, who may be one of a ring monopoly corner gold, will then pretend friendship, and tell me his friend over the way will let me have the gold at a certain premium—when this friend over the way is one of the ring, or his own agent, and yet no one is hurt. This is a method where one reaps where he has not sown, and eats where he has not labored. “As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.”

CHAPTER XI

THE NEW COURT HOUSE.

In the county clerk's office of Macoupin county are the dockets of the county judges, or county commissioners' court, that built the Macoupin court house. In book "E" of the March term, 1867, page 259, I find this: "Ordered that A. McKim Dubois, Geo. H. Holliday, be associated with T. L. Loomis, county judge, and Isham J. Peebles, associate judge, to erect a new court house in the city of Carlinville. The foundation of said court house is to be erected this year, and the building to be completed before the expiration of the term of office of the present county court. Said court house is not to be commenced until there is sufficient money in the county treasury to pay the present indebtedness of the county. Ordered that the levy for the purpose of building the court house be five mills on the dollar on all property in the county, both real and personal, for the year 1867." "Yowell, Associate Judge, dissenting."

Here is the first order of that court, from which has sprung countless troubles, much ill-feeling, and dissatisfaction generally in the county. As I now obtain my facts from the records in this county, and as I have naturally traveled towards the affairs of this court house, upon the tax question, which, heretofore, was to me all in the dark, for it is dark-

ness to attempt to know anything truly, by "hearsay." You might as well teach a boy arithmetic, or the mathematics, by lecturing him on them. His eyes, hands, slate, pencil, book, time, labor, perseverance, or a will to do, are all necessary to know and master it or them. In all of this time and labor to obtain the facts, or truth, there was no feeling on my part against that court. All of those gentlemen I knew well. They were my friends. In this affair, I can say: "He who uses his legal rights harms no one." So I am not one of those of whom it may be said: "My own familiar friend, in whom I trusted, who did eat of my bread, has turned up his heel against me." I realize I am upon a mighty subject—a question which will trouble men and agitate them, when I, like my father's, have gone, I hope, to that place which the Lord told his followers of, "I go to prepare a place for you, that where I am, you may be also." "In my father's house are many mansions." Nay, this question of taxation will trouble men after this court house vanishes out of sight, and is crumbled into dust. While officers or men do wrong, or oppress their fellows, there will be clamoring over the question of taxation. I look at this question deeper, broader, healthier than most men. The end of government should be competency, tranquillity, and the good of all its people. It is admitted on all hands that we as a people are not as prosperous, comfortable and happy or peaceful now as we used to be. There is something wrong in the body politic. To see some millionaires strutting along skyward, away above the common people, whose little ones may be in need of the

necessaries of life, is not what I should consider the best government. The best government is that which acts upon its people as a good parent would act toward his children. "Let justice be done, though the heavens should fall." The permitting of evil ways, or habits, to creep into one's system, or our system of government, is like permitting a spark of fire to enter one's mansion, and suffer it to become a blaze, when it soon eats and burns all it fastens on to destruction. In both cases the evils might, in proper time, be easily arrested, but in both cases, after these evils have taken a strong headway, then they become master of the elements for final destruction.

At the June term, 1867, page 284, of this court I find: "Ordered by the court that commissioners appointed at the last term of the court to build a court house, be instructed to proceed immediately to procure a suitable plan, adopt the same, and contract for the erection of the house. Ordered, further, that said contract be made either for the whole house or such part as the said commissioners may judge most advantageous to the county, and in case a part of said building only be contracted for, the said commissioners shall proceed from time to time, as they shall adjudge advisable, to let out the remainder of the building, or any part thereof, until the whole building is under contract. Ordered that Thaddeus L. Loomis be appointed agent of the county to close and sign all contracts made by the said commissioners as aforesaid in behalf of the county, and that all contracts so executed by him, by and with the advice and consent of the commis

sioners as aforesaid, shall be binding upon the county of Macoupin, and that he be authorized to use any funds of the county, at his disposal in payment on contracts made by him. Ordered that for the purpose of defraying the expenses of the work so contracted, and paying for the lots purchased by the county for court house purposes, county orders to the amount of twenty thousand dollars be issued in sums of one hundred dollars each, bearing interest at the rate of ten per cent. per annum, payable semi-annually at the banking house of Chesnut & Dubois, on the first days of January and July in each year, said orders not to run exceeding ten years. They shall be signed by the county judge, and numbered, attested, and registered by the clerk. Ordered that Chesnut and Dubois be appointed agents of the county for the sale of said county orders, and that they be instructed to pay out the proceeds of said sale on the order of T. L. Loomis, County Judge."

"Ordered that the county agent report to each term of the court all his acts for the three months next preceding in contracting for and paying for the work of construction."

"Ordered that so much of the order made at the last term of this court respecting the building of a court house, as is conditional, and is otherwise inconsistent with this order, be revoked." "Yowell, Associate Judge, dissenting."

At the February term, 1869, of that court in its docket F, page 228, I find these orders:

"Allow Malcolm McQuay in county orders, bearing interest at the rate of ten per cent. from June 13, 1867, payable

semi-annually, running not exceeding fifteen years, \$5,200."

"Allow Edward Gill, digging foundation for court house, issue same as above, \$500."

"Allow C. A. Andrews, for lot for new court house, payable in county orders as above, \$4,000."

"Allow Geo. H. Holliday for lithographing of stamps on bonds, payable as above, \$500."

"Allow R. M. Hastings for superintending work on foundation, as above, \$1,500."

"Allow Andrews & Hamilton for lumber for court house, issue June 1, 1868, \$1,000."

"Allow Chesnut & Dubois, to pay interest on county bonds, interest from July 1, 1868, \$7,000."

"Allow S. A. Buckmaster, for iron door for jail, interest from Aug. 1, 1868, \$600."

"Allow Geo. O. Vail & Co. for slate and tile for floors, issue from Nov. 1, 1868, \$10,000."

"Allow Chesnut & Dubois, commissions on sales of bonds, issue Nov. 27, 1868, \$2,000."

"Allow J. P. Stidham & Co. for roof and dome, issue Dec. 18, 1868, \$125,000."

"Allow Chesnut & Dubois interest on bonds Jan. 1, 1869, \$25,000."

"Allow D. S. Schank & Sons, glass for court house, interest Jan. 1, 1869, \$5,000."

"Allow H. Watson, on court house, Jan. 30, 1869, interest, order, \$10,000."

"Allow Robert Wood & Co., iron fence, issue Jan. 1, 1869, interest order, \$8,000."

"Allow T. L. Loomis, traveling expenses, \$1,000."

"Allow I. J. Peebles, traveling expenses, \$1,000."

"Allow Geo. H. Holliday, traveling expenses, \$1,000."

"Allow A. McKim Dubois, traveling expenses, \$1,000."

Issue orders July 1, 1867."

"Allow Robert Turnbull for superintending work and paying carpenters, payable as above, \$1,500."

"Allow E. E. Myers, services as architect, bearing interest from August 5, 1867, as above, \$15,000."

"Allow Henry Watson, stone work on foundation of court house, issue bearing interest from Aug. 20, 1867, issue as above, \$7,500."

"Allow A. Johnson & Bro., for work on basement, bearing interest as above from Sept. 10, 1867, \$10,000."

"Allow Chicago & Alton R. R., order as above, Sept. 28, 1867, \$1,000."

January Term, 1869, Page 28.

"Allow J. N. Grove, for purchase of court house lot, bearing interest from Sept. 28, 1867, issue order, \$15,000."

"Allow Thomas Howard & Co., for iron work on court house, issue order, interest from Oct. 22, 1867, \$30,500."

"Allow Phillips & Graham, for painting court house, issue order, interest, Dec. 1, 1867, \$5,000."

"Allow Dickenson & Messinger, stone work on court house, interest from March 1, 1868, \$200,000."

"Allow for brick work on court house, W. D. Richardson, interest March 1, 1868, order, \$10,000."

"Allow H. Watson, for building jail, issue order from April 20, 1868, interest, \$14,000."

"At March Term, 1869."

"Allow John Yowell, for holding court, \$60."

"Allow I. J. Peebles, for holding court, \$60."

"Allow T. L. Loomis, for holding court, \$60."

"Allow Geo. H. Holliday, for holding court, \$36."

"Allow A. McKim Dubois, for services as commissions in building new court house.....	\$5,000
Geo. H. Holliday.....	5,000
I. J. Peebles.....	5,000
T. L. Loomis.....	5,000

Docket F, page 28.

In the county Judge's docket F, pages 228-9, are these orders:

"Ordered that the sum of \$....., be issued in bonds, payable five years after date, in amounts of (in pencil, 26,500) dollars, numbered from 20."

"Ordered as above in ten-year bonds \$26,000 (in pencil).

"Ordered as above in fifteen-year bonds, \$75,000.

"Ordered as above in twenty-year bonds, \$81,000.

"Said bonds payable at the banking house of Howe & Macy in city of New York, bearing interest at the rate of ten per cent. per annum, payable semi-annually on the first days of April and October each year."

“Ordered that said bonds be placed in hands of Chesnut & Dubois for sale, and that the proceeds of said sale be placed in hands of T. L. Loomis, agent for county.”

“Ordered that county bonds to the amount of thirty-nine thousand dollars be issued for the purpose of completing the new court house, in sums of one thousand dollars each, bearing interest payable semi-annually, at the rate of ten per cent. per annum, payable twenty years after date, principal and interest payable at the banking house of Howe & Macy in New York City, to be numbered from 337 to 375, inclusive.”

“Ordered that similar bonds in similar sums to the amount of thirty-eight thousand dollars, payable, principal and interest, the same as above, fifteen years after date, numbered from 376 to 413, inclusive.”

“Ordered that similar bonds in similar sums to the amount of one hundred thousand dollars, payable, principal and interest, the same as above, ten years after date, numbered from 414 to 513, inclusive.”

“Ordered that the interest on said bonds shall commence on the first day of April, 1869, and be payable on the first days of April and October of each year. That they be placed in the hands of Chesnut & Dubois for sale, and the proceeds of the sale be held by them at their banking house, subject to the order of T. L. Loomis, County Judge.”

“Ordered that bonds No. 416, 417, 418, 419, 420 and 421, each for \$1,000, payable to Thomas Howard & Co., at the banking house of Chesnut & Dubois, Carlinville, Ill., dated August 1, 1868, and due Jan. 1, 1883, be hereby ordered to be

paid at the banking house of Howe & Macy, New York City."

In page 302 is found this:

"Ordered that county bonds to the amount of \$1,000 be issued for the purpose of completing the new court house, bearing interest, payable semi-annually, at the rate of ten per cent. per annum, payable ten years after date, principal and interest payable at the banking house of Howe & Macy, New York City, numbered 514. Ordered that similar bonds be issued to Charles P. Williams of similar sums to the amount of ten thousand dollars, payable, principal and interest, at the same place as aforesaid 18 years after date, numbered from 515 to 524, inclusive."

In page 303, Book F, I find these orders:

"Ordered that similar bonds, in similar amounts, be issued to Chesnut & Dubois to the amount of one hundred and fifty-four thousand dollars, payable, principal and interest, same as above, 18 years after date, numbered from 525 to 669, inclusive."

"Ordered that similar bonds in similar amounts be issued to Chesnut & Dubois to the amount of one hundred and nine thousand dollars, payable, principal and interest, same as above, 16 years after date, numbered 669 to 772, inclusive."

"Ordered that similar bonds in similar amounts be issued to Chesnut & Dubois to the amount of fifty-one thousand dollars, payable, principal and interest, same as above, nine years after date, numbered from 772 to 823, inclusive."

"Ordered that similar bonds, in similar amounts, be issued to Chesnut & Dubois to the amount of forty-eight thou-

sand dollars, payable, principal and interest, same as above, eleven years after date, numbered from 823 to 871, inclusive."

"Ordered that the interest on said bonds shall commence on the first day of April, 1869, and be payable first days of April and October each year, and that they be placed in the hands of Chesnut & Dubois for sale, and the money from the sale be held by them at their banking house subject to the order of T. L. Loomis, County Agent." Sept. 27, 1869.

In Docket "G," page 1, September term, 1869, is found:

"Ordered that A. McKim Dubois, Geo. H. Holliday, I. J. Peebles and T. L. Loomis be allowed a commission on cost of the new court house and improvements connected therewith, of five per cent., and that they be allowed \$2,000 each in full for all traveling expenses connected therewith."

"Ordered that the county agent pay same out of the proceeds of the sale of bonds for building new court house."

On page 8 is found:

"In the matter of authorizing Chesnut & Dubois to sell bonds, ordered that county bonds in sums of one thousand dollars each be issued for the purpose of completing the new court house, bearing interest, payable semi-annually, at the rate of 10 per cent. per annum, payable on the first day of October and April in each year, payable at banking house of Howe & Macy in the City of New York. Seventy thousand dollars of similar bonds, payable twelve years after date, and seventy thousand payable thirteen years after date, and sixty thousand payable fourteen years after date, bonds to be numbered consecutively from 872 to 1071, inclusive, and that

they be placed in the hands of Chesnut & Dubois for sale, and the proceeds of the sale be held by them at their banking house subject to the order of T. L. Loomis, County Agent."

12-year bonds to be numbered from 872 to 941.

13-year bonds to be numbered from 942 to 1,011.

14-year bonds to be numbered from 1,012 to 1,071."

On page 12, Docket "G," same court, is:

"Allow A. Glesner, for one month's services on his contract in taking charge of the heating apparatus of new court house, \$75."

Dec. 4, 1869.

"Allow T. L. Loomis, for holding court, \$145."

"Allow John Yowell, for holding court, \$145."

"Allow I. J. Peebles, for holding court, \$145."

"Allow Geo. H. Holliday, for holding court, \$120."

"Allow W. R. Welch, for legal service, \$100."

"Allow Geo. W. Hamilton, for legal service, \$100."

December Term, 1869.

"Allow P. C. Huggins, 12 days holding court, \$60."

"Allow Martin Ormsted, 12 days holding court, \$60."

"Allow A. A. Alkins, 12 days holding court, \$60."

"Allow T. M. Metcalf, clerk 12 days, \$36."

The four last payments by the court are given to show that the new court house commissioners' court, who built it, are displaced, and in their stead are Huggins, Ormsted and Alkins, with its clerk Metcalf, instead of Holliday. So now I shall proceed to make some comments and arguments upon the action of the new court house commissioners' court. Be-

fore I do so, it might be said: "What's the use of talking about the court house now? It's built. The debt is compromised. The county has agreed to pay the compromise—and it's ended." You hear remarks like these made by not a few, especially by those who fatten at the public crib. I mean by those who are hardly ever out of office, regardless of their politics. The getting in the pocket of dollars, in office, make some think they are the oracles of their party. These dollars are tending to destroy honest patriotism in men, not only in Macoupin county, but all over the state—perhaps in all the states. When one's pocket is heavy, and his wants full, this one never thinks of many, over the way, whose needs are urgent. Some times they cannot help themselves. These sons of Mammon are not seen "casting their bread on the waters, that such may return to them after many days." But I must to my subject. After my horse is stolen, then "shut your mouth." It will cost more to "hunt it up" than the horse is worth. If you do hunt it up and find it, after a long search, the horse will be run "down." Then you must prosecute the thief if he is found. And then you must go before the grand jury, and then before the petit one, and then it will be continued over from term to term of the court, upon frivolous affidavits, which you cannot contradict; you must admit them to be true, though you know they are all lies, for the one who steals my horse will lie in court and out of court, and as things go now, such persons are not unusually considered the smallest fry or people in their communities—I mean before they are caught stealing. Some

times they are at the top of the "heap" in society—may be in the church. It would look as though this spot can never rid itself of these worse than barnacles growing fat under the seas—on the ship's bottom. Judas started the treason of a bad man to the son of man. I have seen horse thieves, after their arrest, who were never tried. It was found they were of kin to the owner of the stolen horses. I have even seen where bonds were given for their appearance in court, to answer for such iniquity, the bonds were never sued on, though these never appeared for trial. The General Assembly condones the offense, and releases the securities. Things go on in this shape, till one begins to feel that wrong, instead of right, depravity instead of rectitude, ignorance instead of true philosophy, impudence for honest ability, hypocrisy for true worth, and vulgar pretenses for culture and solid character, are the things that make the "mare go," and yet, if one complains he is answered, "What are you going to do about it?" Well, it takes one to be gray haired before he is developed enough in wisdom to see it. Some never can see it. The one who does see it, would be considered "smarter" if he only put his wits to getting riches, by any method outside the penitentiary. So as to have his belongings to ride in state.

"The county has agreed to pay the compromise, and so its ended." I am not aware I was one of those who did so. That I at any time agreed to pay my share of that debt. If that debt is right, and just, then it ought to be paid. If that debt is legal, then it ought to be paid. If the debt is illegal,

if it is void, then it ought not to be paid. I may be answered, "How can I help myself?" "The courts have held the county court were our agents, and so we are bound by them." I do not understand that an agent can do as he pleases. That the county court could do as it pleased. That was a creature of the statute. There its powers are given. If that court went beyond the powers given it, as I think it did, then no one is bound by its acts—done outside its legal powers, unless agreeing to put up with the wrong, or pay the infamy. If I empower my agent to go to the market-place and buy me a race horse, he does not make me his debtor by buying me a jackass. If he bought me a race horse, though it were a poor one, yet I am bound by his act, because it was the agent's misjudgment. So it is of the county court. If they acted in good faith in the building of the court house, if they acted within the statute, though they might have honestly erred to the disadvantage of the county, then the county would be liable. I am of the solid belief that no court house could be legally built in this county, outside the spot on which the old log court house stood, under the statute of 1829, and the donation then given the county forever of thirty acres for such purpose, I am of the solid belief that the court went outside its legal powers in its methods of contracting for, buying lots, paying hands, making bonds, and thus it will be found that the court contracted with itself, which it could not do, because it is a rule of law that "no one can be a judge in his own case." It will be found it made contracts as it pleased, paid the same,

and all to the injury of the county, when all should be to its advantage, so far as such could be carried out. Before I close I shall show how the court went outside its legal powers in the building of this court house. As yet I must keep to the items on the dockets.

In adding the items contracted for as here taken from these dockets, they make \$514,510, while in adding the bonds issued as stated, they make \$903,000—some less than a million dollars in bonds—while the other items make only a little over one-half million. It will be seen that these orders, or bonds, drew interest at ten per cent. semi-annually. The first order of the court as shown was at the March term, 1867. June following was the next order made, and you will notice the order of McQuay of \$5,200 to bear interest at the rate of ten per cent. from June 13, 1867, semi-annual, running fifteen years. Now, it is easy to see that confusion is the end of putting orders, or the credit of the county, on the market, over the world, among “sharpers” in that way. It will be seen that at no time is any one able to compute accurately, or nearly so, the total principal and interest of such orders, to circulate, no one could tell where, or how long, drawing such heavy interest, and that fixed to be paid twice yearly. Some orders drawn with interest from June, 1867, some with same interest from June, 1869, and some more with interest beginning at other times. Here is confusion in abundance. It might be asked, “Are the laws made for the rich and powerful? Or, are they made for the benefit of the masses?” If made for the first, then the court house bonds must be paid.

If made for the masses, then the debt ought not to be paid. I am now discussing this question, not dictating to the Macoupin people what they must or ought to do in the payment of this debt. I am discussing it in the light I have tried other tax cases and succeeded. I am discussing these tax debts or court house taxation for the world of taxpayers, who yet, no doubt will, many of them have to bear the burdens of illegal—indeed, corrupt and official robbing—taxation. Was it not the business of these foreign lenders of money, who invariably seek foreign markets for their money, so as to avoid paying taxes on the money lent, was it not their business to beware—to know the legal powers the court had in its methods of procuring that money with which to build that court house? Now, that court had, or had not the power to build the court house. If it had the legal power in its hands, then the county is liable. If it had not the legal power in its hands, then the county is not liable, unless it agreed to make itself liable to the agent that bought them the jackass instead of a race horse. That the county people may fully understand this—that the world may understand the question, wherever yet they may wish to build a court house—I will copy from the statutes for that purpose. Here, first, is the heading of the statute of January 5, 1829—"Court House and Jails."

"An act authorizing and requiring the county commissioners' courts to cause court houses and jails to be erected in each and every county in this state." In this act are four sections. They are the same in the revision of that of 1858,

which I will copy here, rather than that of 1829, as it might be said that the county court could not be governed by that ancient statute. Not at all, if it were repealed. But it was not repealed. It was simply put in the revision of 1858, the one under which that court was supposing to act:

“It shall be the duty of the said county commissioners, in each county, to cause to be erected, when, in the opinion of said court, the means of the county are such as to justify it, a suitable court house, in each of their respective counties, and they shall have power to enter into contracts, from time to time, with any person, or persons, in behalf of the county, for the erection of such court house, or finishing any court house already begun, at any regular term of their court, or at any special term, they may appoint.” Again—

“The county commissioners’ court in each county shall have power to contract for and procure for the use of their respective counties, whenever it shall become necessary, any lot or lots of land, whereon to erect such county buildings, and obtain deeds of conveyance to such counties, and to sell and convey the same when it shall become necessary to any purchaser, or purchasers, in the manner prescribed by law.”

“It shall be the duty of the county commissioners’ courts in their respective counties to prepare or cause to be erected, when, in the opinion of said court, the means of the county are such as to justify it, and where they have not heretofore done so, strong and substantial jails, so that prisoners may be confined therein with safety, and the said commissioners are hereby expressly charged with the faithful execution of

the law, and they shall make report thereof respectfully to the Circuit Court, at the next term in the county, after the same shall have been done, and said report shall be entered upon the records of said Circuit Court.

In this revision of 1858 I find one section which is not in the statute book of 1829, which I shall copy to you, and I suppose the section under which that court thought it could act as it did in building that house. Here they ought to have known that that statute could not apply to Macoupin, which was created in 1829, and the act settled forever her permanent seat of justice, as well as her permanent spot of ground on which that seat of justice should stand. So the act did not fit Macoupin. Here it is:

“The county commissioners’ court may appoint an agent, or agents, to make any contract on behalf of such county for erecting any county building or for any other purpose, authorized by law. The contracts of such agent or agents duly executed for and on behalf of such county, shall be valid and effectual to bind such county, to all intents and purposes.”

I take it that this is the section the new court house builders went on, and it is as clear as day light it did not apply to our county in that respect. This section is three pages before that of the court house and jail law in that statute book. It is connected with a long section about contracts with the counties for other than court house purposes, and so was never intended that the county court could act on it to build a court house—certainly not to appoint itself agent—and draw pay as court and county agent at the same time.

The county commissioners' court at the time of building this court house were Loomis, Peebles and Yowell. It will be seen that Judge Yowell dissented from the order or orders to build it. Then there were two judges left, whose order as a majority, would be good, provided it was legal. Under these statutes when they say this "court shall have power to enter into contracts, from time to time, with any person, or persons, in behalf of the county for the erection of such court house already begun, at any regular term of their court, or at any special term they may appoint," you see this court is supposed to be the county's agent—not one or two of them alone, but all three, at the regular terms, or any special ones they may appoint. Now, at such times, and not otherwise, are they empowered to act in this business. They being agent, it will need an outsider as a person to contract with them for jail and court house. There must be at least two or more parties to a contract. No party or person, or court or agent can contract with himself. One cannot marry himself. It takes two and a third one to do the ceremony. It is just as absurd for this court to appoint itself agent—agent of the county to build a \$1,500,000 court house—may be three of them before it is all paid for with interest. The commissioners' court did not do so in letting out the log court house and jail. The commissioners' court did not do so in letting out the brick court house in the square. The records of the whole world may be searched in vain for another such a precedent, in and about a court house and jail. The only case that would seem to come up with it is that of Warren Hast-

ings, who governed provinces in India, by running things in his own arbitrary methods, to the ruin of all India, as found in the works of Edmund Burke.

There is no law—there can be no law—to adopt another spot or rather block of land for a court house, and other lots for a jail than that spot or that place originally selected and adopted and accepted under the act of 1829, and the record made in that behalf for the county seat as seen in that old docket that is now resurrected. The log court house, as I learned from 'Squire Howell, some months before he died, and the only one who appeared to me, so far, to know the truth, placed it near the southeast part of the square, or a little that way from the chain there now for hitching teams to. The jail was not on the square. Its place is better known, as some persons yet live in the county who saw it. Now the old spot, or the square, is the spot for that court house yet, by law. The right of the county, as well as the legal rights, to me, seem so wrongly out of place in making a useless debt against it, to feed the rich with some three millions of money; sinking the progress of the county, instead of its grand development as a place for a happy people, wrong, official treachery, ignorance, and the tricks of party leaders, must at length sink the whole county. What has statesmanship, like that of Edmund Burke, to do with small human barkers, who can see nothing in human government but the success of party—right or wrong—nearly always wrong? Burke could take in the good of the human race in his grasp. His mental horizon was the universe. These

barking "tots" on the side of party alone, their horizon is that of their earthly possessions.

Upon the completion of the new court house, the brick one on the square was torn down. Why did not some one then put a stop to that work by an injunction. That was the time to act in the case; not too late, even then, had a bill of injunction been brought in the circuit court to restrain that court from tearing down the building, also from removing the county records to the new court house; also, to enjoin the then elected new county court from entering, or occupying the new court house, thus leaving its locks and keys for those who erected it, that they might make the "most of it." Then the county was safe. Then they were saved from this mountain of debt. Was there none in the county who could see so far, or did they or any one see it, but feared to put his pocket in the breach? I would not be so hard on the county were it not that I have been for years in the breach, almost alone, fighting ignorant, corrupt, unjust and crushing taxation—fighting it upon my own responsibility, and during all this time the illegal payment of taxes goes on, which to me seems cowardly. I have no desire to see a man go to the penitentiary for stealing bread or a horse while all this taxation stealing goes on in all the state—no doubt more or less in all the states. The revenue law itself is a diseased thing that never should have been put on the statute book. The construction put on it by our Supreme Court is just as sickly, and detrimental to honest labor—to honesty and equality in the bearing of tax burdens. Lenders of money seek a foreign

market to secure their money, and draw interest and pay no taxes. Why not cure this cancer by its destruction, and enact the problem or method I long since had copyrighted, as you see in this book? In my criticism of those of wealth and honors in the county for not having enjoined the tearing down of the brick court house, etc., some may ask: "Why did he not do so himself?" Naturally one would think so who knows not the circumstances. Then I was young and inexperienced in the county. I had not the age, wealth and influence of some I knew, who talked and blustered against the "monument of folly," but effected nothing. As I said in another place I knew nothing of the legal rights of the parties in the business; neither would I yet were it not my resisting ruthless taxation, by which rich scalpers have a legal method of morally stealing lands, all over the state of poor persons, who are "hard up" in getting money to pay them. The higher the taxes are, the more crushing the penalties—the better for the scalpers. Down with such dirty method of living on this earth a few years, by oppressing the poor. Reasonable men do not wish to escape reasonable taxation, but men of reason ought not to submit to unjust and illegal taxation and penalties. Morally, the state had no better right to enforce tax payments than other creditors have to enforce payments of honest debts. Why, then, this arbitrary method of selling all things taxed for non-payment, with heavy penalties and cash?

While the statute of 1858 empowered that court to build a court house and jail, when needed, "suitable to the inter-

est of the county," and certainly was not suitable and to its interest to vacate the county's property, or give it away, and pay for a new place for the court house—\$19,000—not including the jail place.

It will be seen that when the old commissioners' court let contracts, they appointed agents or commissioners to carry such into effect and report to the court. That court did not at any time appoint itself to do the work. It did not draw pay as court and pay as county agent at the same time. Orders were made at term time by the court. Advertisements were sent out to lowest and best bidders for the work, and bond was taken for the performance of such work, or contracts. But in this case all of these things were entirely discarded. Here the docket shows Geo. H. Holliday, its own clerk, "must be associated with T. L. Loomis, County Judge, and Isham J. Peebles, Associate Judge, together with A. McKim Dubois, the banker. They must proceed immediately to erect a new court house in the city of Carlinville. The foundation must be done that year, and the building to be completed before their term of office should expire." Judge Yowell dissenting. Poor Yowell has long since died. From the docket and these entries it is seen he was not appointed to do anything towards the building of that court house. So the docket does not show him getting any commissions or fees as agent, or commissions, as the others did, nor did he get any "traveling expenses." Here is a building to cost over \$1,500,000—nay, say three of them before the debt and interest are all paid—yet strange it is that no one of these

judges or self-appointed agents, or clerks, or the banker, gave any bond for the performance of any duty in and about that court house, nor is it seen where any contractor gave any bond when such things should be of record. These things were done under the action of the old court in the building of the two former court houses. Dubois was to sell the bonds—no bond given by him—nothing said as to what he was to get per thousand dollars for selling them. It is done as before shown—"Allow T. L. Loomis, traveling expenses, \$1,000; I. J. Peebles, \$1,000; Geo. H. Holliday, \$1,000; A. McKim Dubois, \$1,000; issue order and ten per cent. interest semi-annually from July 1, 1867." Nothing said here about poor Yowell. This Yowell affair reminds me when I was a boy, and I did wrong, or "behaved bad." I was reprimanded, or "switched." I must say for mother, she did not switch. She loved her child too much for that. But father was highly religious. He was a wonderful believer in the teaching of Solomon, when he says "not to spare the rod." I used to wonder when I was "good," why he would not caress me. I knew nothing then of Solomon. The thought of caressing one for his goodness did not enter his mind. With him was "the wages of sin is death." I am reminded of this in thinking over poor Yowell. The people did not abuse him nor curse him, neither did they caress him, nor did they procure a musical band to his honor, to make joy over his faithfulness to the county. I do not think the county went to the trouble of building him a monument, nor was there a poet employed to write a song to his memory, as was done in the case of the

old warrior, John Brown, "when his soul went marching on." It is said that republics are ungrateful. In this case the saying would seem to fit the county.

I said there was nothing on the docket to show what Dubois was to get for selling bonds. Yet, he was taken care of. You will see the item where it says: "Allow A. McKim Dubois \$5,000 as commission on building new court house, Holliday \$5,000, Peebles \$5,000, and T. L. Loomis \$5,000." Here, again, poor Yowell is minus the fat things of court house life, simply because he stood by his integrity, but he gets \$60 for holding court, as also do the other two judges \$60 each. In another place you see Chesnut & Dubois were allowed commissions on sale of bonds \$2,000, issue order from Nov. 27, 1868, ten per cent. semi-annually. Here again Yowell is left out.

He might have promised great things to become County Judge, and then break all such promises, fill his pockets, and the world would say, "He was smart." Yowell was born before the war. He knew nothing of tricks and schemes by which he might fill his pockets. Had he done so, would it serve him now? We don't see or know all things. God does.

It is also seen that "A. McKim Dubois, Geo. H. Holliday, I. J. Peebles and T. L. Loomis were allowed a commission on the cost of the new court house, and improvements connected therewith of five per cent., and that they be allowed \$2,000 each in full for all 'traveling' expenses connected therewith, and that the self-appointed county agent pay same out of the

proceeds of the sale of bonds for building new court house." Here, again, Yowell is left out. I doubt the county people ever saw through this affair. There was no laurel wreath placed on his brow by the people for holding fast for four years in office to his integrity.

The last item to me seems peculiar and strange. The docket, nor the order so made by the court in giving this five per cent. on the cost of that court house and jail and improvements, does not show any order in that respect before made, and drawing ten per cent. interest semi-annually from June, 1867, nor does it show how much the court house, jail and their improvements did cost, so that one might compute the real amount the judge was to pay out in that respect to Dubois, Holliday, Peebles and himself—say so much for jail and improvements, then so much for court house and its improvements, while the court might know, as is doubtful, how much these respective works cost, the dockets do not show it. When a case is in court, and one wishes to get five per cent. on a number of things, say \$2,000,000, the court must know the total amount what the things or works cost, then he can figure and find a product, so each one would know his share. Then the court would enter each one's share on the docket, so all of these faithful servants could be allowed a definite sum. When that is paid, they receipt on the docket or record. The order allowing them five per cent., etc., one does not know whether it meant for all or for each. If the five per cent. was for all, then they must have been in partnership, for in this case, payment to one would be payment to all.

I now again here repeat that in putting these things on record for future generations, I have no wish, no desire, to hurt any one's feelings. These things should go on the record in some shape—where the truth can be reached—and who ever wishes may know the same. These things are more surprising to me than to any one else—more surprising than they can be to any one else—for I imagine I deal with this record in a light no other person has heretofore thought of—in the light of the tax question—nor has any other one man, nor all men, given the light on the workings of that jail, court house and improvements that I have here given. I speak to the world of men—out of their own mouth, from the court's dockets. How strange it is that such trouble, such mountain of taxation, could have arisen from the acts of that court, as a court, while as citizens, not a stain was heard against them previous to the beginning of that new court house so far as I know.

And now let me say a parting word about Holliday. He left, no one knows where. I knew him and I liked him. A great, generous soul, full of knowledge, full of books, grand memory, full of dash and spirit, enterprising, and was certainly helpful to those he liked. I remember going to his office one day—it was then over the "Crit Anderson building." He was blacking his boots as I entered. He said, "John, I am going out to canvas a little; can't you come along." "Where are you going?" "We take the freight train down to Plain View." "All right, I'll go. We went to Plainview—then went to the Anderson farm near there, where they were

threshing wheat. Towards night we again arrived at Plain-view, and, as the train was coming down for St. Louis, he insisted I go to St. Louis with him. I went. They were then building the Eads bridge. We were some distance north of that when we crossed the river in a boat to the city. The next morning, when we were on our way home, on the east side of the river, he introduced me to some persons as "General Meagher," and left, saying he had to take the other road, going east, and that was the last I saw, knew or heard of Geo. H. Holliday ever since.

These men built the court house, handled the money. Where is it gone to? Where, oh where? Who became rich from its fatness? No one now appears to be richer by having his hands in the concern. No one bettered by its construction. Are we men wise? Do we ever take thought of death while in health, and the days are joyous? We are here today—where will we be tomorrow? Who can swear to his lease of life beyond the present? Who can tell what his end shall be, happy or miserable? "What shadows we are! What shadows we pursue?" Are one's own efforts alone going to do the work, or are we to place some confidence and reliance in an overruling Providence who will guard us for our good, if we are only wise and resigned to His will, or perhaps the inevitable? "Behold, the birds of the air, they neither sow, nor do they reap, nor gather into the barns, but your heavenly Father feeds them." "Which of you, by taking thought, can add to his stature one cubit?"

You will notice in one of the court's orders that Judge

W. R. Welch and Geo. W. Hamilton were allowed each for legal services \$100. The orders do not say what was done by them. So here I am left to imagine that if these gentlemen, I know well, were consulted with by that court, or by Judge Loomis as to his powers in building the court house, or upon the construction of that section of the statute quoted before of 1858 as building agent, and they should take it as it reads, or literally, rather than in the spirit of the law, then they might have misled that court in its future action. I say this is my imaginary way over it now. It looks somewhat plausible. I will again copy the section. Of course I hold that no statute is good in the case, but that of 1829, which gave government life to the county, and then it was that certain grounds became vested rights, which can not be upset or repealed, or changed.

“The county commissioners’ court may appoint an agent or agents to make any contract on behalf of such county for erecting any county building, or for any other purpose, authorized by law, the contracts of such agent or agents, duly executed for and on behalf of the county, shall be valid and effectual to bind such county to all intents and purposes.” I am somewhat particular in this affair, for I well know that sometimes there are lawyers of big and wide reputation and successful practitioners, who are poor indeed in their construction of statutes. They follow the words, rather than the spirit of the law. In this case the statute says the court may appoint the agent. It does not say it shall not appoint itself. But the rules of law and maxims fix that under which

such statute must be construed. "Power is not conferred but for the public good." "Power should be strictly interpreted." "No one ought to enrich himself at the expense of others." The power of this section of the statute was to appoint disinterested persons to do the work, who should be one party—the court the other. Such parties to go on bonds for their action, and parties to be employed or contracted with on the best terms for the interest of the county; also upon notice for such purpose, which was not done. From the beginning to the end of these two dockets, on this new court house, and the orders, there is only one party. The court is paid as court, then pays itself as agent of the county. Suppose a case in the Circuit Court, say, bill for partition, or to sell lands. There is an order, or decree, entered by the judge to sell the land. Suppose there is one to be appointed to sell the land, and get pay for so doing. Did any one ever hear of a case where the judge appointed himself to sell the land and then draw pay as judge, and pay as agent to sell the land, and then report his action and doings to himself, and then keep up that for four long years? This thing is as confused and wonderful as the Jews roaming in the wilderness for forty years. Thirty years have gone by since that first order was made by that court, on that docket, for that new court house, and the millions of debts are levied, and yet no Joshua nor Caleb has come forth to march the taxpayers of the county out of that mountain of debt. The court claimed they were within the law. The rascally Legislature helped them to it, as you will remember the Legislature was not referred

to the statute of 1829, when the county was created, and when it got certain vested rights that could not be destroyed, except by revolution. In the acts of that court, in the act of that Legislature legalizing the bonds or debt, all were revolutionary. The old house ought to stand. It should not have been torn down. The records should have been kept away from the new court house—then the court and legislature and bondholders could take care of this brat for themselves—then when the order for assessment came from the Federal Court, the order to levy taxes also for payment of the debt, let them make the orders. Let them make the levies. Let them get judgments in the county court to sell all the land of the county for court house debt. Let them do all these things and sell the land, too. Then no one would buy. If no one bought, then the land is forfeited to the state, but if the bondholders bought at such sales, in either case they got no money. Then and here is the time for Joshua and Caleb to appear, leading the tax payers on and into the proper forum—filing bill or bills in chancery, and then consolidating them by an order of the court—bills to remove clouds on title to lands. Then the law and acts of that court house business could be all gone into. Then was the tax payer not in Federal court, but at his own court, his own “castle,” from which he could not be driven. They appealed to the law. Let them be beaten by the law. This is the getting out of the wilderness. For myself, I am sure I have had no day in court yet on this court house tax, and I know I have a right to that day, under the constitution, regardless of all the uproar, and confusion, and

legislation, and county orders, and such revolutionary acts of our agents who bought us a jackass for a race horse. By this method I here point out in this book, for all men, all tax payers in any county, in any state, or all states, this is the law of the land that yet, thank God, remains to us, and by which I myself have been successful in for years in downing corrupt and oppressive taxation. In these cases those who are after lands by law, for bonds that did not cost them in the market, sometimes, ten cents on the dollar, I say in these cases, when it is shown there is any illegal taxes included in the judgments for sale, even to ten cents in the \$100, the assessments, levies, judgments, sales, certificates of purchase, each and all set aside, and here I proclaim from my heart, "Glory to God. Glory to our Constitution. Glory to the Judiciary, and glory to him, through the providence of God, who has brought forth light from darkness, equity from injustice, liberty from being choked and strangled with a mountain of debt they had no hand in making. Crooked things will right themselves some time.

Now, in all of these records, in all these facts, in all of this debt, in all these thirty years of untold clamors of the county, under this mighty burden of taxation, useless at that, and contrary to law, as is shown, the county never thought any one was to blame but the county court that built the house. They never thought that any one was to blame but it. They never could see a beam in their own eye as well as seeing it in the eye of that court. I have said before, I knew nothing about the legal rights of these parties in the building

of that house, at that time, because I did not know the facts. Who did know the facts as I have here shown from the records? No one. There was enough hearsay all over the county, nay over all the state, perhaps over all the states, more or less. All had the "great Macoupin swindle" on their lips. Well, hearsay is a dangerous thing to base a true judgment on in relation to anything. The thing began in 1867. I never knew the truth before my examination of the records, and the statute of 1829. I would not know the truth yet were it not that circumstances beyond my wish and control moved me on and into those questions of unholy, wicked, corrupt, unjust, oppressive and illegal taxation—some times done by officers of no conscience, no ability; some times done by "boodlers," and some times done purposely to make a portion of the community fat, by enhancing the value of their surroundings, at the expense of all the other taxpayers, at the expense of families, who need for necessities of life, taxes uselessly extorted from them. "The poor will never cease from off the land." Have mercy on them. The rich and powerful can take care of themselves. Let no one be ill-treated. Let no one be oppressed. Let us try and have enough for all. All would have enough were it not sin and wrong.

I now would say this truth: I have been for years of the opinion that where there was a legal wrong—nay, a moral wrong, or both—this could be downed in the proper court—fought in the proper way. I never did think the question of stopping the building of the court house was half tried. I

know now that facts and arguments were not sought for from the proper source, from the proper origin. This statute of 1829 was not thought of nor mentioned. I know I heard Judge Thornton make a speech in the old court house on the question, but he did not mention this statute. He insisted that the court house limit was \$50,000. So he was beaten. That old docket and that old statute are the tools by which I work out this case, to a demonstrative result. It is impossible to demonstrate the question outside these. While that court house was going skyward, I was told by a fine lawyer, since dead, that he was offered \$10 to get up a bill to enjoin the construction of that house. The man was full of wealth and full of honors, and yet he wanted a three million house enjoined for ten dollars. Chivalry like that never won a great cause. Having this in my mind all these years of strife about this debt, you cannot wonder that I am a little harsh when I say men are cowardly to pay unjust, illegal robbing taxation. In all my labors on the question, I never got that much as a fee. I do say here I put it on record as truth, were it not my action in these tax cases in the courts and my success, by fearless and just rulings of Judge Creighton, your city now would be one-half million dollars in debt for future generations to pay with interest. There are not a few in every city who think the way to make a city prosperous, populous and "booming" is to make ordinances for big debts, issue bonds for large amounts, make big improvements upon borrowed capital—have all at work, all carousing, in the eyes of many—this is city life. By this

system of booming cities, issuing bonds, borrowing money to erect works of various sorts in such places, then the authorities are elected to the end, not of justice and fair play for all, but to carry out the wishes of the few "boomers," or "boodlers" to collect taxes for foreign syndicates, who never pay a cent of our tax burdens. It is simply scandalous, corrupt and mean to work the machinery of government, so as to have the assessors, collectors, treasurers, judges and the city authorities, each and all forever equipped, year after year, in the assessing, collecting or selling of lands to pay such foreign lenders of money who never pay any of our taxation burdens. Good government was first made for the good of man. Now, man must not act for his own good, but against it, and for the government. He must not act for his own good, but for the good of those in authority, and so have the lords of creation rule, as Herod ruled, and let the masses go uncared for and without a reasonable share of the necessities of life. So it is coming rapidly to pass in this country. Wealth is centralized, lands are owned by a small number compared with all, rents are high, so the laborer cannot make ends meet.

At one time when the supervisors refused to levy a court house tax, they were fined for contempt of court \$1,000 each—eighteen of them. They did not go to jail. They concluded to pay it, not out of their own pockets, but out of that of the taxpayers, and the lawyers at Springfield got this money in favor of the shylocks—got it to themselves to be applied in

payment of bonds. Among these men was one who offered \$10 to down the court house by a bill of injunction.

How strange it is that at no time since 1867, when the first order was made by the court to build that court house, no one came forward with any legal or equitable method to relieve the people of the county of this wild, unjust, illegal debt. It was thought they must stand it. Now, my solution of the problem may again be stated, for the solution is solid and true. It is the law of the land. The county court orders the court house to be built. They order the issuing of bonds for the purpose of raising money to pay for its construction. It is built. The bond owners sue in the Federal Court. They get judgments against the county. The county refuse to pay the bonds. That court orders the officers of the county to make a levy to pay the bonds or judgments. Let them make their levy—no one pays—the lands are returned to the County Clerk's office as delinquents. Then advertise to get judgments and sell. In county court let them get judgments and let them sell the lands—no one buys—by law they are then forfeited to the state, or if the sales are bought by the bondholders, or judgment creditors—they get certificates of purchase to the lands so sold. What then! So far they have received no money. This is one place—one point from which to start the work of the land owner—whose land is so sold, These bondsmen all claim to be law-abiding, and the Federal Courts in this country believe it, for they have at all times given judgments for them and against the people. This is the history—this, the record. No time here to cite cases.

Now, let the people also be law-abiding and let them resort to the proper forum for redress. Here it is. Am a citizen of the county and land owner. My land is sold for this debt. I don't owe it. I file a bill in the circuit court on its chancery side. I make defendant the one who bought it. I set up everything and all things as illegal; all things as void. I have no time here to give the particulars. I pray for special and general relief. I pray the encumbrance and such cloud on title be removed by the court. Now, on defendant coming in to answer. He demurs to my bill, which is argued for and against before the court. If the court rules my bill good, his demurrer is overruled, and here I have my standing in court. After the court has so ruled, if my bill is properly and skillfully written, the defendant is beaten, and there is a decree in my favor, setting aside the claims and judgments and certificates of purchase, and my land is clear of that encumbrance and that debt. Of course the defendant may appeal, but it will do him no good. There is no equity in his case. He got fraudulent bonds, issued unlawfully. Let him make the most of them. I fight him in my own court, not in his appointive Federal Court. The fight as to this tax and this land is local. This method would cleave them to earth. This method would make foreign lenders of money for public buildings beware before they would advance money on bonds, till they were sure of the honesty of the bonds, the honesty and legality of the records under which the debt was incurred. The best way is not to go in debt. Officers or authorities ought not to run the people in debt against their will.

All had better be fair, true and honest—then all will be well. This method of legal fighting would cure the world of frauds and fraudulent schemes to cover innocent, honest people with tons of debt.

I am now about at the close of my book. I entitled it "Searching the Records." This book is condensed from a great mass of them in this county. If the book proves as new, as strange, as healthy, as interesting by five per cent. to the reader as these records have proved to me—if the book be read with five per cent. the attention I have given it, or rather the attention and thought I have, for some years past, given the subjects discussed, especially the tax question, then I am sure the reader must be interested. He will find many things in this book that will prove healthy for him. He will search in vain for any other work that has explored the seas, and storms, and turmoil, and the system of taxation four times over, on the same thing, the same year, which is here pointed out. I began this work with the General Assembly of 1828-9 at Vandalia. This body made the law that gave this county government life. I have copied such parts of that statute as gave existence to the first court house and jail, and left us land for the county forever for court house purposes and other public buildings. The county has now the first true light cast upon the public rights on this court house in this book, from these records, from the year 1867, when the house was begun to this present time. If you figure this time, you will see it lacks nine years of being as many as the children of Israel spent in the wilderness. There is now light

enough in this book for the county to "get out of the wilderness." From the creation of the county to the year 1869, when the new commissioners' court took their seats, when the new court house ones were displaced, during this time of these records, which is one year more than the Hebrew time in the wilderness, my search was for that time ending at the year 1869. Your work in this reading will not prove so hard, difficult, laborious as mine. I can now frankly say, if I did not begin this book when I did and reduced my thoughts to writing, and searched those records when I was somehow naturally moved thereto, the book could not be born.

My thoughts on success ought to be in every young man's hands, who desires to live a clean, self-supporting life, in college or out of it—on the farm or in the store—in any business. The boy who has the man in him will find it to his advantage.

My friends, you taxpayers—I am inclined to think that if you know your rights, and want your belongings justified—my arguments on taxation will do you good. If I have told the story as well as the light which has appeared to me from time to time on taxes—then you will love the book. The argument on "Money" will challenge the world of men. I stand by the constitution. Money is the creature of it, of sovereignty. This sovereign power was won from King George the Third by revolution. The power was in him then to make money. He made it—both metals, gold and silver. They were coined legal tenders. The heroes of the Revolution know this. They made us a constitution—a written one: "No state shall coin

money, emit bills of credit, nor make anything but gold and silver coin a tender in payment of debts." The heroes did not think of giving, nay stealing, this power from the people—from the constitution. They made congress agent; they said she must "coin money—regulate its value." For her to destroy the legal tender right of either metal or both metals is not in her power. For her to do so, as was done by her in the money act of 1873, is simply revolutionary. She is as much justified in doing this as was Cromwell in his kicking Parliament members from their seats by his soldiery—or Napoleon's scattering and suppressing of the French Directory. All is revolutionary. When these law bodies that are sworn and paid as our agents to carry out our will, reject us,—“Do evil instead of good; act contrary to orders for their pocket; then it is time for us, the people, to say: “Ye congress were not told to make your void act of 1873. Ye shall not be recognized. Ye did not create money. Ye shall not destroy it. It is not in your power. This money lived before you were born. It will live after you are dead—and disgraced by your ignorance of the laws of the land. Your impudence and presumption to make yourself ‘sovereignty,’ you must not become too proud in your agency—for ‘pride must get a fall.’ Your work must be for the people’s good—not for their destruction. Your act of 1873 has destroyed confidence, destroyed trade, destroyed progress, destroyed states’ development, destroyed the working of ‘silver mines, made tramps, made poverty, made ‘free passes,’ made rogues and scamps of men. Yes, your act has done

more damage to our country than could any pestilence, any famine, any earthquake, any or all cyclones which are some times sent over the world of men by the providence of the Creator of the Universe itself. Congress says it is the law—I say no. Then what shall be done? They appeal to the law; so do I, but I will not appeal to Congress, nor the press, nor to party. I appeal to sovereignty, to the people, to the constitution. By these measures, right shall be done—restored right—we must, we the people of the United States must take our gold and silver bullion to our own mints—made for us, not for Congress, not for England, not for Germany, not for India, not for France—but for us—the people of the United States. We must take these lumps of metal, gold and silver, to the mints, ask these metals to be coined into dollars. Then if refused, then we apply to the proper forum for mandamus to compel the coining. If in this case we lose before the Supreme Court, then comes the time for us for universal work, by creating a court that knows how to revere the old constitution. The supreme power is in the people themselves to the end that the money of the constitution and our previous history and the history of the world shall live, and perpetuate itself. When this question is settled, when it is determined, when it is decreed by the court that gold is as good as silver, and silver is as good as gold, each a legal tender in payment of debts, we, the people of the United States, having the right to have our lumps of these two metals coined and stamped at our own mints, these mints instead of being over-

burdened and overcrowded with work, will have little to do, because, when it is decreed that these are legal tenders, then the owners of such can hypothecate, mortgage or pass silver certificates from man to man in trade, these metal lumps being security for such trade, or paper or silver certificates in redemption. This will lighten the burden, the load of these clearing houses we read of. We are for helping them in this business. It will also lighten the labor of Congress in "getting" up acts for the use of these great money houses in the east. In the old time they had a flag with a snake pictured on it, and inscribed on it, "Don't tread on me." Let not gold tread on silver, nor silver on gold. Let them embrace each other as husband and wife, tender and true forever. Let not the poor crowd the rich, nor the rich the poor. Let not the north crowd the south, nor the south the north. Let not the west crowd the east, nor the east the west. Let us be all patriots and Americans under and for the constitution and its money. Let bickerings, animosity, prejudice forever cease among the American patriots of the constitution. Why tread on one another in this country whose constitution was wrested from the British crown not much longer since than a century. Why tread on each other about these metals here—whose institutions have not a counterpart in the whole world of men. Why tread on these grand, God-given institutions, which were made for the persecuted of the Eastern hemisphere. Why wrangle to upset our customs, so that idlers and fools may worship millionaires. A few years more and they are dead.

Then who will possess their riches. How often they take to themselves wings and fly away, no one knows where. Are not all these things, at last, vanity? We want enough. We ought to have enough. We want no more. We want our rights. We take no less. Let there be no respect of these metals. Let there be no respect of persons, so they stand by our institutions left us by the fathers.

For the people to have issue, or issues, on money, in the hustings, by parties, is both foolish and useless; it is outside the constitution. It is not for any political party in this country, however strong, to have its way in this affair, because, if it is left to a party's success—then, what the successful party now does in this line may be reversed by the next party in power. But while we have two or more parties in this country, divided, fighting for power—then, it is wise, and constitutional, that neither can lay impious hands on the measures or values of money, gold and silver, both equal, and supreme—each a legal tender in payment of debts, under the constitution, and that by each citizen, each state, and all the states united.

“Then woe to the robbers who gather
 In fields where they never have sown,
 Who have stolen the jewels from labor,
 And builded to Mammon a throne—
 For the throne of their god shall be humbled,
 And a servant be chief in the land.”

“For the Lord of the harvest hath said it,
Whose lips never uttered a lie,
And his prophets and poets have read it
In symbols of earth and of sky—
That to him who has reveled in plunder,
Till the angel of conscience is dumb—
The shock of the earthquake and thunder
And tempest and torrent shall come.”



